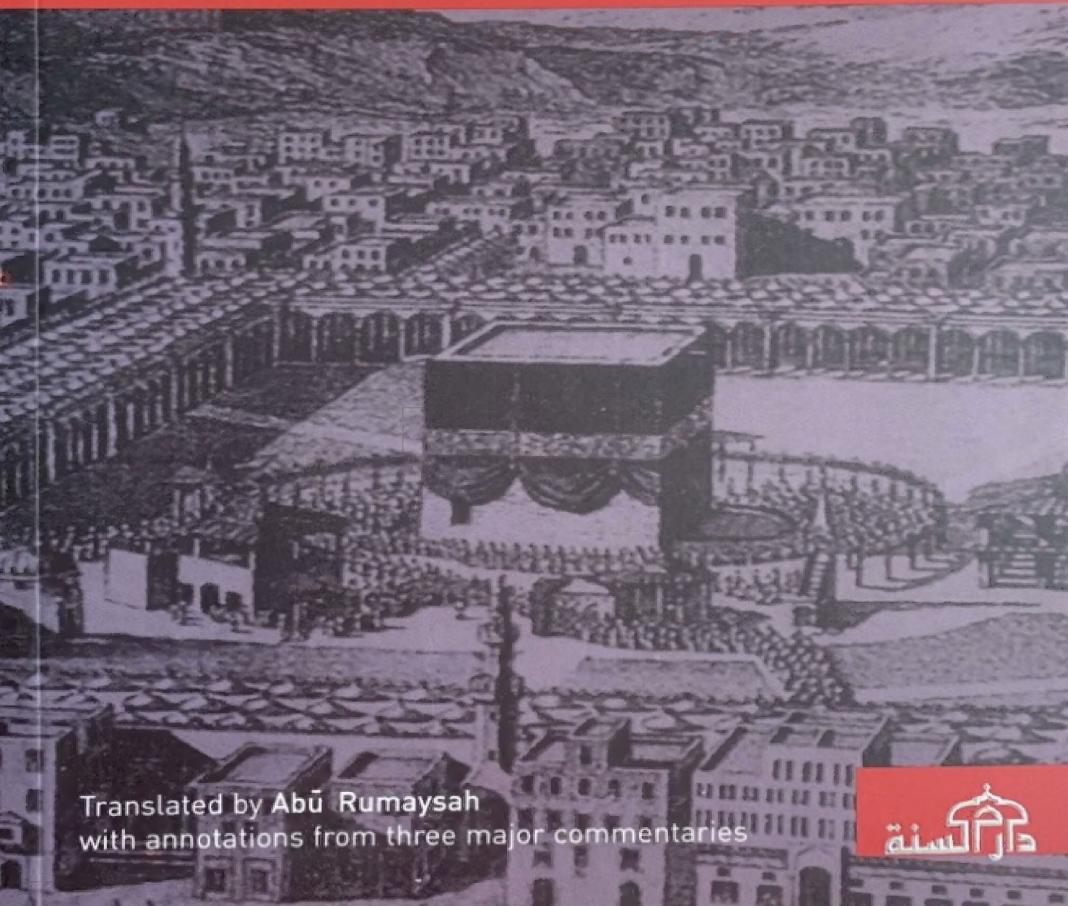


al-Imām al-Amīr

Muḥammad ibn Ismā‘īl al-Ṣana‘ānī (d. 1182H)

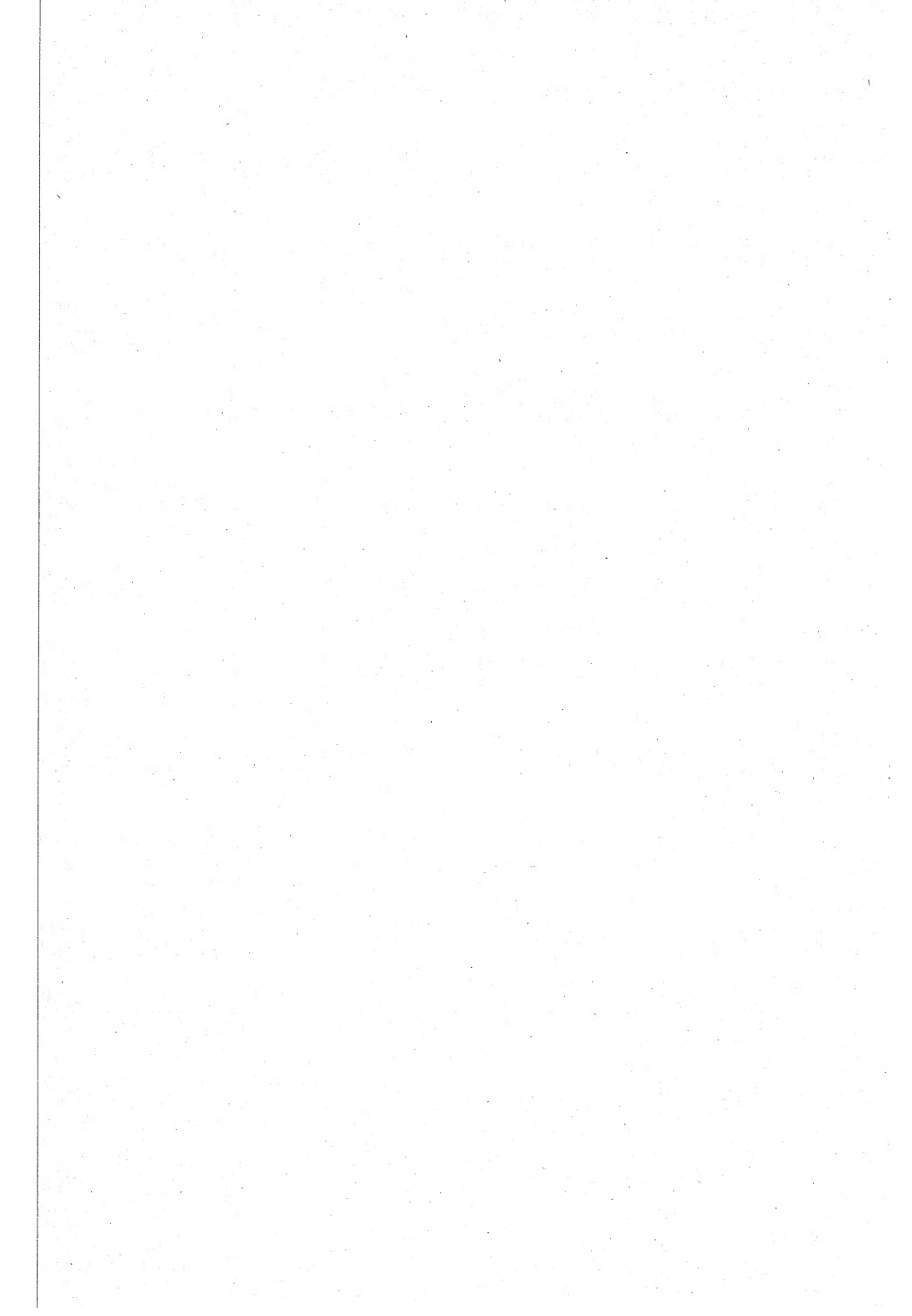
# The Purification of Tawhīd from the Filth of Deviation



Translated by Abū Rumaysah  
with annotations from three major commentaries



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



THE PURIFICATION OF TAWHĪD  
FROM THE FILTH OF DEVIATION

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ALLĀH, MOST HIGH SAYS,

“We sent a Messenger among every people  
[saying]: Worship Allāh and keep clear of all  
false gods.”

[AL-NAHL (16): 36]

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# The Purification of *Tawhīd* from the Filth of Deviation

being a translation of his  
*Tathīr al-ʾItiqād ʿan Adrān al-Ilḥād*

al-Imām al-Amīr  
Muḥammad ibn Ismāʿīl al-Ṣanaʿānī (d. 1182H)

Translated from the original Arabic by  
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## THE AUTHOR'S INTRODUCTION

*With the Name of Allāh,  
the All-Merciful, the Most Merciful*

The Imām, the ‘Allāmah, the discerning and judicious ocean of knowledge, Muḥammad ibn Ismā‘īl al-Ṣana‘ānī, may Allāh have mercy on him, said:<sup>1</sup>

All praise is due to Allāh who does not accept the *Tawḥīd* of His Lordship from His bondsmen unless and until they single Him out for *Tawḥīd* in worship - Him and Him alone: they do not set up partners with Him, they do not supplicate to any other than Him, they do not place their reliance in any other besides Him, in all circumstances they take refuge with Him, they call on Him with His Beautiful Names only,<sup>2</sup> and they do not seek the

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<sup>1</sup> These words are taken from a manuscript of this treatise that shall hitherto be referred to as *khā*.

<sup>2</sup> Or those Attributes of His that only He is depicted with as in the supplication of the Prophet (ﷺ), “O Allāh, the revealer of the Book, driver of the clouds, vanquisher of the tribes, vanquish them and aid us against them,” recorded by Aḥmad [#19115]. In this ḥadīth the Prophet (ﷺ) supplicated to Allāh using Attributes that only He is depicted with. Refer to ibn ‘Uthaimīn, *Sharḥ al-Saffāriniyyah*, pg. 145

means of reaching Him through taking intercessors, "*Who can intercede with Him except by His permission?*"<sup>3</sup>

I bear witness that there is none worthy of worship save Allāh Alone having no partners,<sup>4</sup> [taking Him as the] Lord and deity to be worshipped. I bear witness that Muḥammad is His bondsman and Messenger who was commanded to "*say: I possess no power to harm or benefit myself except as Allāh wills,*"<sup>5</sup> and sufficient is Allāh as witness; peace and blessing be upon him, his family, and all those who follow him in keeping fault and defect afar and purifying their hearts from every vitiating belief.

This is my treatise, *Taṭhīr al-ʿItiqād ʿan Adrān al-Ilḥād*, which I felt compelled to write and obliged to compose due to what I have seen and come to learn of, with certainty,<sup>6</sup> of the bondsmen in the various cities, villages, and all countries such as Yemen, Syria, Egypt, Najd, and Tihāmah, taking partners [besides Allāh]. What is being referred to is their belief in graves<sup>7</sup> and in some living people who claim to have knowledge of unseen matters and claim

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<sup>3</sup> *al-Baqarah* (2): 255

<sup>4</sup> "having no partners" is taken from *kbā*.

<sup>5</sup> *Yūnus* (10): 49

<sup>6</sup> 'with certainty' is from *kbā*.

<sup>7</sup> (Rājilī) i.e. the belief held with regards the residents of graves. Some people believe that the resident of the grave can remove tribulation, or aid against an enemy, or cause the rain to fall from the sky, or alleviate distress, or fulfil a need, or intercede with Allāh. This is the state of many who circumambulate graves, consecrate oaths to them, sacrifice to them, and supplicate to them rather than Allāh. This is the greatest of evils.

to experience 'unveilings,'<sup>8</sup> yet at the same time being a wicked sinner: one who does not attend the Masjid with the Muslims, one who is not seen bowing and prostrating for the sake of Allāh, one who knows not the Book and the Sunnah, and does not live in dread of the Resurrection and the Judgment.

It is therefore incumbent on me to condemn that which Allāh has ordered to be condemned so that I do not become of those who conceal what Allāh has ordered to be divulged.<sup>9</sup>

Know that there are certain fundamental matters which form the foundations of the religion. From the most important of these that the *Muwahhidin*<sup>10</sup> must know are:

1. It is known in the religion by necessity that everything in the Qur'ān is correct and not false, truthful and not a lie, guidance and not misguidance, knowledge and not ignorance, and certainty containing no doubt whatsoever. This fundament is of such paramount importance that one's Islām, *īmān*, and acknowledgment

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<sup>8</sup> al-Jurjānī, *al-Ta'rifāt*, said, '*Kashf*: linguistically it means to remove the veil. Technically it means to be able to see Unseen matters and realities behind the veil.'

(Rājiḥī) Allāh, Exalted is He, says, "Say: No one in the heavens and the earth knows the Unseen except Allāh" [*al-Naml* (27): 65], "He is the Knower of the Unseen, and does not divulge His unseen to anyone - except a Messenger with whom He is well-pleased." [*al-Jinn* (72): 26]

<sup>9</sup> (Rājiḥī) Allāh, Exalted is He, says, "Those who hide the Clear Signs and Guidance We have sent down, after We have made it clear to the people in the Book, Allāh curses them, and the cursers curse them." [*al-Baqarah* (2): 159]

<sup>10</sup> Those who adhere to the precepts of *Tawḥīd*.

cannot be complete in its absence.<sup>11</sup> This is something unanimously agreed on and there is no difference concerning this.<sup>12</sup>

2. The Messengers of Allāh and His Prophets - from the first to the last - were sent to call the bondsmen to the *Tawḥīd*<sup>13</sup> of

<sup>11</sup> (Rājiḥī) Allāh, Exalted is He, says, "Will they not ponder the Qur'ān? If it had been from other than Allāh they would have found many inconsistencies in it." [*al-Nisā'* (4): 82]. Therefore whoever believes that Qur'ān contains something false, or that it has been distorted, or been added to, or taken away from, he is not a believer, rather he is outside the fold of Islām.

<sup>12</sup> (Abbād) It is also obligatory to believe in, and act by, the Sunnah of the Messenger of Allāh (ﷺ) because it is also revelation from Allāh. Allāh, Exalted is He, says, "...nor does he speak from whim, it is nothing but Revelation revealed." [*al-Najm* (53): 3-4] The Sunnah also comes under His saying, "Whatever the Messenger gives you, you should accept, and whatever He forbids you, you should forego." [*al-Ḥashr* (59): 7] and "When Allāh and His Messenger have decided something, it is not for any believing man or woman to have a choice about it." [*al-Aḥzāb* (33): 36]

Ibn Rajab, *Kitāb al-Tawḥīd*, said, "The testification that "None has the right to be worshipped save Allāh" cannot be completed except by also testifying that "Muḥammad is the Messenger of Allāh." This is because if the love of Allāh cannot be completed except by loving what He loves, and hating what He hates, and this can only be known via Muḥammad (ﷺ); it follows that loving Allāh necessarily means loving His Messenger (ﷺ), believing in him, and following him. It is for this reason that Allāh mentioned loving Him alongside loving the Messenger (ﷺ) in His saying, "Say: 'If your fathers, or your sons, or your brothers, or your wives, or your tribe, or any wealth you have acquired, or any business that you fear may slump, or any house which pleases you, are dearer to you than Allāh and His Messenger and undertaking Jihād in His Way, then wait until Allāh brings about His command, Allāh does not guide people who are deviators.'" [*al-Tawbah* (9): 24] And it is for this reason that Allāh mentioned obedience to Him alongside obedience to His Messenger (ﷺ) in many places."

<sup>13</sup> The word *tawḥīd* is the verbal noun of *wahḥada*, *yuwahḥidu*, it means to make something one. The Muslim makes *tawḥīd* of Allāh when he makes Him the sole

Allāh: that they single Him out alone for worship (*‘ibādah*).<sup>14</sup> The first thing that every Messenger had reverberate in the ears of his people was,

يَنْقُورُوا عِبَادُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ

“My people worship Allāh, you have no deity besides Him.”<sup>15</sup>

لَا تَعْبُدُوا إِلَّا اللَّهَ

“Do not worship anyone but Allāh!”<sup>16</sup>

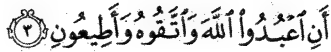
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object of worship. The Prophet (ﷺ) sent Mu‘adh to Yemen saying to him, “You are going to a nation of the People of the Book, so let the first thing that you call them to be the *Tawhīd* of Allāh.” (Bukhārī [#7371]) In another narration, “...so let the first thing that you call them to be the testification that none has the right to be worshipped save Allāh and that Muḥammad is the Messenger of Allāh.” (Bukhārī [#1496, 4347]). In another narration, “...so let the first thing that you call them to be the worship of Allāh.” (Bukhārī [#1458]) This narration proves that *tawhīd* is the testification of these two statements and that one actualises *tawhīd* through actualising these two statements.

<sup>14</sup> *Tbādah* is the verbal noun of *‘abada*, *ya‘budu*. Ibn Fāris, *Mu‘jam Maqāyīs al-Lughah*, said, ‘*Abada* has two opposite meanings: softness and submission; and severity, strength, and harshness. With respect to the first meaning we have slave (*‘abd*)...’ Ibn Taymiyyah, *al-‘Ubūdiyyah* said, ‘Worship, *‘ibādah*, is a comprehensive term referring to everything that Allāh loves and is pleased with, of speech and deed, both inwardly and outwardly.’ al-Qurtubī said, ‘The foundation of worship is submission and humbleness. The commandments of the Legal Law, the *Shari‘ah*, have been called worship because one does them by way of submitting and humbling himself before Allāh.’

<sup>15</sup> *al-Mu‘minūn* (23): 23

<sup>16</sup> *Hūd* (11): 2



“Worship Allāh, have *taqwā*<sup>17</sup> of Him, and obey me.”<sup>18</sup>

This message is the meaning of *Lā ilāha illAllāh*.<sup>19</sup> The Messen-

<sup>17</sup> Sama‘ānī, *Tafsīr*, vol. 1, pg. 42 said, ‘*Taqwā* the basic meaning of which is erecting a barrier between two things. This is why it is said that one *ittaqā* with his shield, i.e. he set it as a barrier between him and the one who wished him evil... Therefore it is as if the one who has *taqwā* has used his following the commands of Allāh and avoiding His prohibitions as a barrier between himself and the Punishment. Hence he has preserved and fortified himself against the punishment of Allāh through his obeying Him.’

Ṭalq ibn Ḥabīb said upon being asked about *taqwā*, ‘That you perform the obedience of Allāh upon a light from Allāh, hoping for the reward of Allāh. You leave disobedience to Allāh upon a light from Allāh, fearing the punishment of Allāh.’ Recorded by Ibnu’l-Mubārak, *al-Zuhd* [#473] with a ṣaḥīḥ isnād.

Ḥāfiẓ ibn al-Qayyim, *al-Risālah al-Tabūkiyyah*, p. 27, said, ‘This is the best that has been said concerning the definition of *taqwā* for indeed every action must have a beginning cause to it and an objective. An action can never be considered to be obedience and a cause to bring one closer to Allāh until its point of commencement and cause be unadulterated faith, not habit, not base desires, not the wish for praise and position, nor other such things. Its objective must be the reward that lies with Allāh and His good-pleasure, this being the definition of *ih̥tisāb*. This is why we often find the combined mention of these two foundations such as in his (ﷺ) saying, “whoever fasts the month of Ramaḍān out of faith and *ih̥tisāb*...”. His saying, “upon a light from Allāh” points to the first foundation which is faith. His saying, “hoping for the reward of Allāh” points to the second foundation which is *ih̥tisāb*.’

<sup>18</sup> *Nūḥ* (71): 3

<sup>19</sup> Translation: None has the right to be worshipped save Allāh.

Allāh, Exalted is He, says, “We sent no Messenger before you without revealing to him: ‘There is none worthy of worship save Me, so worship Me.’” [*al-Anbiyā’* (21): 29]

(Rājīḥ) It was for this statement that Allāh created the creation, sent the

gers called there people to articulate this statement and to believe in its meaning, not to merely parrot it on the tongue. Its meaning is that only Allāh should be singled out for godship and worship and, conversely, the negation and disavowal of everything that is worshipped besides Him.<sup>20</sup> There is no doubt or confusion in this principle just as there is no doubt that one's *īmān* cannot be complete until one knows it and actualises it.

### 3. *Tawhīd* is of two categories:

The First: *Tawhīd* of *Rubūbiyyah*,<sup>21</sup> *Khāliqīyyah*,<sup>22</sup> *Rāziqīyyah*,<sup>23</sup> and the likes. The meaning of this is that Allāh Alone is the Creator of the world, He is their Lord, and He is their provider. This aspect was not rejected by the polytheists and they did not set up any partners with Allāh in this, instead they affirmed it as will be explained in the fourth principle.

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Messengers, and revealed the Books. It is for this Statement of *Tawhīd* that Jihād was established, Paradise and Hell were created, and man was divided into the felicitous and the wretched.

<sup>20</sup> Imām al-Qarāfi, *al-Istighnā' fi Ahkām al-Istithnā'*, p. 396, said, '...therefore it becomes clear that the meaning is: there is nothing worthy of worship save Allāh; for to negate all objects of worship unrestrictedly [by saying that it means: there is no god (in existence) but Allāh] is simply not true for there are many objects of creation in existence which are worshipped: trees, rocks, stars etc. Therefore the predicate (*ḵabār*) of the negation can only hold true to reality if we say that it is "to be worthy".'

<sup>21</sup> The belief that Allāh exists and the belief and affirmation of His actions such as creation, sustaining, regulating the affairs etc; and to believe that He is the Lord and King and Owner.

<sup>22</sup> The belief that Allāh Alone is creator.

<sup>23</sup> The belief that Allāh Alone is the provider.

The Second: *Tawḥīd* of *ʿIbādah*. The meaning of this is that Allāh Alone should be singled out for all of the various actions of worship which shall be mentioned shortly. It was in this that [the polytheists] set up partners with Allāh, and the fact that they set up 'partners' with Allāh itself shows that they acknowledged Him, Exalted is He.

The Messengers were sent to confirm the first and call the polytheists to the second.<sup>24</sup> This can be seen in their address to them,

هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ  
مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَأَنْتُمْ تُؤْفَكُونَ ﴿٢٥﴾

"Is there any doubt in Allāh, the Bringer into Being of the heavens and the earth? He summons you to forgive you for your wrong actions..."<sup>25</sup>

هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ  
مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَأَنْتُمْ تُؤْفَكُونَ ﴿٢٥﴾

<sup>24</sup> (Rājiḥi) As for the first, *Tawḥīd al-Rubūbiyyah*, it is something innate in the *fitrah*, it is something accepted by all people save a few, and to these no weight is given, such as the Materialists (*Dabḥiyyin*) who say that it is only time that would destroy them, and the Communists who say that there is no god and that life is all there is, and the Naturalists who believe in natural sciences, and those who believe that everything came into existence by chance. Otherwise all people affirm *Tawḥīd al-Rubūbiyyah* and the conflict that arose between the Messengers and the disbelievers was over *Tawḥīd al-Ulūhiyyah*.

Allāh mentions the *Dabḥiyyah* in his words, "They say, 'There is nothing but our existence in the world. We die and we live and nothing destroys us except for time.'" [*al-Jāthiyah* (45): 24]

<sup>25</sup> *Ibrāhīm* (14): 10



“Is there any creator other than Allāh providing for you from heaven and earth? There is none worthy of worship save Him...”<sup>26</sup>

They were also sent to prohibit them from committing *shirk* in *ibādah* and this is why Allāh, Exalted is He, says,

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ  
وَأَجْتَنِبُوا الطَّاغُوتَ

“We sent a Messenger among every people [saying]:  
Worship Allāh and keep clear of all false gods.”<sup>27</sup>

His saying, “*among every people*” shows that there has not been a nation except that a Messenger was sent to it and that they were only sent to call them to the *Tawhīd* of *Tbādah*, not to tell them that Allāh is the Creator of the world and that He is the Lord of the Heavens and the earth for they accepted this. It is for this reason that, in general, verses pertaining to [*Rubūbiyyah*] come in the form of questions that seek to confirm this fact,

هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ

“Is there any creator other than Allāh?”<sup>28</sup>

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ

<sup>26</sup> *al-Fāṭir* (35): 3

<sup>27</sup> *al-Nahl* (16): 36

<sup>28</sup> *al-Fāṭir* (35): 3

"Is He who creates like him who does not create?"<sup>30</sup>

أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ  
لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ

"Is there any doubt in Allāh, the Bringer into Being of the heavens and the earth?..."<sup>31</sup>

قُلْ أَعِيََّرَ اللَّهُ أَتَّخِذُ وَلِيًّا فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ

"Am I to take anyone other than Allāh as my protector, the Bringer into Being of the heavens and the earth?"<sup>32</sup>

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِن دُونِهِ

"This is Allāh's creation. Show me then what those besides Him have created!"<sup>33</sup>

أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ

"Show me what they have created on the earth, or do they have a partnership in the heavens?"<sup>34</sup>

<sup>30</sup> *al-Nahl* (16): 7

<sup>31</sup> *Ibrāhīm* (14): 10

<sup>32</sup> *al-An'ām* (6): 14

<sup>33</sup> *Luqmān* (31): 11

<sup>34</sup> *al-Aḥqāf* (46): 4

The purpose of all these questions was to confirm what they had already acknowledged.

Hence one comes to know that the polytheists did not adopt idols and statues,<sup>35</sup> they did not worship them, they did not adopt the Messiah and his mother, and they did not adopt the Angels as partners with Allāh, Exalted is He, because they believed them to be partners in the creation of the heavens, the earth, and themselves. Rather they adopted them [in the belief] that they would bring them closer to Allāh and [in the belief] that they were intercessors with Allāh. Therefore in their very statements of disbelief, they affirmed their belief in Allāh. Allāh, Exalted is He says,

وَيَعْبُدُونَ مِن دُونِ اللَّهِ  
مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعُونَآ  
عِنْدَ اللَّهِ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا  
فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿١٨﴾

“They worship, instead of Allāh, what can neither harm them nor help them, saying, ‘These are our intercessors with Allāh.’ Say, ‘Would you inform Allāh of something about which He does not know either in the heavens or on the earth?’ May He be glorified and exalted above what they associate with Him.”<sup>36</sup>

Allāh adjudged their adopting of intercessors *shirk* and absolved Himself of it because none can intercede with Him except by

<sup>35</sup> (Anṣārī) An idol (*ṣanam*) is that which is fashioned in a bodily form and a statue (*nathan*) is that which is not. Sometimes the two are used interchangeably.

<sup>36</sup> *Yūnus* (10): 18

His permission.<sup>37</sup> How then can they affirm intercessors for themselves who have not been granted permission by Him, neither are they deserving of such a position, and neither are they able to avail them against Allāh in the least?!

4. The polytheists to whom the Messengers were sent acknowledged that Allāh was their creator,

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ يَقُولُنَّ اللَّهُ

“If you asked them who created them, they would say, ‘Allāh’.”<sup>38</sup>

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ

خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ

“If you were to ask them, ‘Who created the heavens and the earth?’ they would reply, ‘The Almighty, the

<sup>37</sup> Intercession, in the Qur’ān, has been conditionally affirmed for the believers in the Hereafter. These conditions are that only those Allāh grants permission can intercede, and furthermore, only for those whom Allāh allows. This intercession is a means of Allāh ennobling the intercessor and accepting his supplication and entreaty to forgive someone. Allāh, Exalted is He, says, “Say: Intercession is entirely Allāh’s affair” [*al-Zumar* (39): 44], “Who can intercede with Him except by His permission?” [*al-Baqarah* (2): 255], “And how many angels are there in the heavens whose intercession is of benefit at all until Allāh has authorised those He wills and is pleased with them!” [*al-Najm* (53): 26], “Say: ‘Call on those you make claims for besides Allāh. They have no power over even the smallest particle, either in the heavens or in the earth. They have no share in them. He has no need of their support. Intercession with Him will be of no benefit except from someone who has His permission.’” [*Saba’* (34): 22-23]

<sup>38</sup> *al-Zukhruf* (43): 87

All-Knowing created them’.”<sup>39</sup>

They also acknowledged that He was the provider who brings the living from the dead, and the dead from the living. Moreover they acknowledged that He was the regulator of affairs from the heaven to the earth and that He was the One who owned hearing, sight, and hearts:

قُلْ مَنْ يَرْزُقُكُمْ  
مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ  
الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ  
فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا نُنْقِوْنَ ﴿٣١﴾

“Say: ‘Who provides for you out of heaven and earth? Who controls the hearing and sight? Who brings forth the living from the dead and the dead from the living? Who directs the whole affair?’ They will say, ‘Allāh.’”<sup>40</sup>

قُلْ لِّمَنِ الْأَرْضُ وَمَنْ فِيهَا إِن  
كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ  
﴿٨٥﴾ قُلْ مَنْ رَبُّ السَّمَكَاتِ السَّعْيِ وَرَبُّ الْعَرْشِ الْعَظِيمِ  
﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا نُنْقِوْهُ ﴿٨٧﴾ قُلْ مَنْ يُدِيرُ  
مَلَكُوتَ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِن  
كُنْتُمْ تَعْلَمُونَ ﴿٨٨﴾ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنِّي تُسْحَرُونَ ﴿٨٩﴾

“Say: ‘To whom does the earth belong, and everyone

<sup>39</sup> *al-Zukhruf* (43): 9

<sup>40</sup> *Yūnus* (10): 31

in it, if you have any knowledge?' They will say, 'To Allāh.' Say: 'So will you not pay heed?'

Say: 'Who is the Lord of the Seven Heavens and the Lord of the Mighty Throne?' They will say, 'Allāh.'

Say: 'So will you not have *taqwā*?'

Say: 'In whose hand is the dominion over everything, He who gives protection and from whom no protection can be given, if you have any knowledge?'

They will say, 'Allāh's.' Say: 'So how have you been bewitched.'"<sup>41</sup>

Here is Pharaoh who; despite the extent of his disbelief, his repugnant claim, and his articulation of hellish words; Allāh says about him, narrating the words of Mūsā (*'alayhis-salām*),

قَالَ لَقَدْ عَلِمْتَ مَا أَنزَلَ  
هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بَصَائِرَ

"You know that no one sent these down but the Lord of the heavens and earth to be clear proofs."<sup>42</sup>

<sup>41</sup> *al-Mu'minūn* (23): 84-89

(Anṣārī) So how then have your intellects led you to worship other than Him when you accept all this?!

<sup>42</sup> *al-Isrā'* (17): 102

(Rājiḥī) Allāh, Exalted is He said, "And they repudiated them [the Signs] wrongly and haughtily in spite of their own certainty about them." [*al-Naml* (27): 14] So Pharaoh knew and accepted that Allāh was the Lord of the heavens and the earth because Mūsā said, "*You know*," yet, despite this, his knowledge was of no avail to him because of his obduracy (*inād*) and disbelief. He did not implement the law of Allāh and His religion and neither did he follow His Messenger. Such a person is a disbeliever and any knowledge he has of *Rubūbiyyah* is of no avail. Therefore there has to be submission (*inqiyād*), following (*ittibā'*), and the *Tawḥid* of *Ibādah*.

Iblīs said,

إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٣٦﴾

“Truly I fear Allāh, the Lord of the worlds.”<sup>43</sup>

قَالَ رَبِّ إِنِّي أَعْوَيْتَنِي

“My Lord, because You misled me...”<sup>44</sup>

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٣٧﴾

“My Lord, grant me a reprieve...”<sup>45</sup>

Every polytheist acknowledges that Allāh is his creator, the creator of the heavens and the earth, their Lord, the Lord of what is in them, and their provider. It is for this very reason that the Messengers adduced this as proof against them,

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ ۚ

“Is He who creates like him who does not create?”<sup>46</sup>

إِبْنِ الْذَرِّ

تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ.

<sup>43</sup> *al-Hashr* (59): 16

<sup>44</sup> *al-Hijr* (15): 39

<sup>45</sup> *al-Hijr* (15): 36

<sup>46</sup> *al-Nabl* (16): 7

"Those whom you call upon besides Allāh are not even able to create a single fly, even if they were to join together to do it..."<sup>47</sup>

The polytheists accepted this and did not reject it.

5. *ʿIbādah* is the pinnacle of submission and humility. It can only be directed towards Allāh because He is the granter of the greatest of blessings and it is for this reason that He deserves the pinnacle of submission as is stated in *al-Kashshāf*.<sup>48</sup> The peak and foundation of *ʿIbādah* is the *Tawhīd* of Allāh which is the sum and substance of the statement to which all the Messengers called: *Lā ilāha illAllāh*. The purpose of this call is to believe in its meaning and act in accordance to its import, not just to articulate it upon the tongue.

The meaning of this statement is that Allāh Alone should be singled out for worship and godship and, conversely, the negation and disavowal of all that is worshipped besides Him.<sup>49</sup> The

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<sup>47</sup> *al-Hajj* (22): 72

<sup>48</sup> (Anṣārī) In exegesis of the verse, "You Alone we worship and You Alone we ask for help."

(Rājihī) *ʿIbādah* must combine submissiveness and humility with love. A person could submit and humble himself before an oppressive king or to an enemy but not love Him. A person could also love someone but not submit to him or be humble before him. When a person loves, submits, and humbles himself before someone, that is when he has worshipped him. Submissiveness comes about as a result of love, magnification, and exaltation. Love of something necessitates hope and fear. The pillars of *ʿibādah* are love, hope, and fear.

<sup>49</sup> Ibn Rajab, *Kitāb al-Tawhīd*, said, "To clarify the meaning of this testification: it means that one does not take a god besides Allāh. A god is one who is obeyed,



disbelievers understood this meaning, being Arabs, and this is why they said,

أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَبٌ ۝

“Has he turned all the gods into one God? This is truly astonishing!”<sup>50</sup>

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and not disobeyed, by way of awe, magnification, love, fear, hope, reliance; and by way of asking of him and supplicating to him. All of this is only allowed for Allāh, Mighty and Magnificent. Whoever associates partners with Allāh in any of these matters, which are all from the specificities of godhood, has sullied the sincerity with which he articulated the testification, and has diminished his *Tawḥīd*. Such a person has worshipped an object of creation proportionately to the amount he has directed any of these affairs to him or it, and all of this is from the branches of *shirk*.’

<sup>50</sup> *Ṣād* (38): 5

## THE TYPES OF 'IBĀDAH

After having understood these fundamentals you should know that Allāh, Exalted is He, has made *'Ibādah* of different types:

1. That which relates to belief (*i'tiqādiyyah*). This is the foundation of *'Ibādah*. It is to believe that He is the Lord (*Rabb*), the Unique (*Wāḥid*), the One (*Aḥad*) to whom belongs the creation and order, in His hands lie benefit and harm, He has no partner; none intercedes with Him except by His leave, none besides Him is deserving of worship, and other such matters that are implied by [the affirmation of His] *Ilāhiyyah*.

2. That which relates to speech (*lafẓiyyah*). This is to articulate the Statement of *Tawḥīd*. Whoever believes in this statement but does not articulate it will not have safeguarded his blood or his property,<sup>51</sup> instead he would be like Iblīs who believed in *Tawḥīd*, moreover he actually acknowledged this as has preceded, but he

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<sup>51</sup> Ibn Abī'l-'Izz, *Sharḥ 'Aqīdah al-Taḥāwīyyah*, pg. 23, said, 'Does a person who prays, for example, but has not articulated the Two Testifications become a Muslim? Or does a Muslim who enacts anything that is specific to Islām but does not articulate the Two Testifications become a Muslim? The correct opinion is that he does.'

did not enact Allāh's order to prostrate<sup>52</sup> and therefore disbelieved. Whoever articulates it but does not believe in it will have safeguarded his property and blood and his judgement lies with Allāh, and his ruling is the ruling of the hypocrites.<sup>53</sup>

3. That which relates to the limbs (*badaniyyah*). This refers to matters such as standing, bowing, and prostrating in the prayer (*ṣalāh*); fasting (*ṣiyām*); the rites of pilgrimage (*hajj*); and the circumambulation (*tawāf*).

4. That which relates to wealth and property (*mālīyyah*). This refers to giving a portion of wealth in emulation of Allāh's command.

[Worship actually comprises] all the many obligations and recommendations relating to wealth, limbs, deeds, and words, and what has been mentioned above are some of the most important of them.<sup>54</sup>

<sup>52</sup> "to prostrate" is from *khā*

(Rājihī) The statement of the author, may Allāh have mercy upon him, 'he would be like Iblīs,' is problematic. This is because Iblīs affirmed *Tawhīd* on his tongue but he disbelieved because of prideful disdain (*ibā*) and arrogance (*istikbār*). Iblīs met the command of Allāh with disdain and refusal to comply; Allāh commanded the Angels to prostrate and they did but Iblīs refused, hence Allāh banished him and he became the Accursed Shayṭān... Therefore the disbelief of Iblīs did not arise because of his not articulating the testimony but because of his disdain and arrogance.

<sup>53</sup> (Rājihī) Other examples of worship relating to speech lie with recitation of the Qur'ān, *dhikr*, and enjoining the good and forbidding the evil.

<sup>54</sup> Ibn Rajab, *Kitāb al-Tawhīd*, said, 'Whoever has not actualised the worship of the All-Merciful and His obedience will worship Shayṭān through obeying him.

## THE PURPOSE OF SENDING THE MESSENGERS

After all this has been established, know that Allāh, Exalted is He, sent the Prophets, upon whom be blessings and peace, from the first of them to the last of them, to call the bondsmen to single out Allāh Alone for *Tbādab*. They were not sent to establish that He was their creator or the likes since they acknowledged this as we have already repeatedly established. It is for this reason that they said,

أَجِئْنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ

“Have you come to us to make us worship Allāh alone....?”<sup>55</sup>

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A person cannot free himself of the worship of Shayṭān except by making his worship sincere and wholly for the All-Merciful. The latter are the people about whom He said, “You have no authority over any of My slaves except for the misled who follow you.” [*al-Ḥijr* (15): 42] These are the people who have actualised, ‘None has the right to be worshipped save Allāh’: who were sincere in articulating it and their deeds testified to the truth of their words. These are people who have not turned to any other besides Allāh in their love, hope, fear, obedience, and reliance. These are people who remained true to their testification: these are the true servants of Allāh.

<sup>55</sup> *al-Aʿrāf* (7): 69

i.e. that we single Him out Alone for worship and restrict it to Him rather than our gods? Hence their rejection lay in the request of the Messengers to worship Allāh Alone, they did not reject Allāh Himself, Exalted is He, nor did they say that He should not be worshipped, instead they acknowledged that He should be worshipped but rejected that He Alone should be worshipped. Therefore they worshipped others alongside Allāh, they associated partners with Him, and they set up equals with Him. Allāh, Exalted is He says,

فَلَا تَجْعَلُوا لِلَّهِ أَدَادًا وَأَنْتُمْ تَعْلَمُونَ

“Do not, then, make others equal to Allāh while you know.”<sup>56</sup>

i.e. you know full well that He has no equal. They would say in their *talbiyyah* for pilgrimage, ‘*Labbayk*, You have no partner save a partner that You have appointed, You possess mastery over him, but he does not possess mastery [over You].’ The Prophet (ﷺ) would hear their words, ‘You have no partner,’ and would say, “Almost, almost!”<sup>57</sup> i.e.<sup>58</sup> They would have singled Him out, Mighty and Magnificent is He, had they but left off saying, ‘save a partner that You have appointed...’

In their committing *shirk* with Him lies proof of their acknowledgement of Him. Allāh, Exalted is He, says,

<sup>56</sup> *al-Baqarah* (2): 22

<sup>57</sup> Muslim [#1185]

<sup>58</sup> The second ‘almost’ and ‘i.e.’ is from *khā*.

أَيْنَ شُرَكَاءُكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٥٩﴾

“Where are the partner-gods for whom you made such claims?”<sup>59</sup>

قُلْ أَدْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُونِ فَلَا تُنْظَرُونَ

“Say: ‘Call on your partner-gods and try all your wiles against me and grant me no reprieve.’”<sup>60</sup>

So the very fact that they took partners with Allāh proves that they acknowledged Him, Exalted is He. Moreover they only worshipped these gods through submitting to them, drawing close to them by consecrating oaths to them and sacrificing for their sake, because they believed that they would bring them closer to Allāh and intercede with Him on their behalf.<sup>61</sup>

Allāh sent the Messengers that they may order them<sup>62</sup> to abandon the worship of everything besides Him and that they may explain to them the falsity of their belief in these partners, that trying to draw closer to them was futile and that this ‘drawing closer’ is only for Allāh Alone. This is the *Tawḥīd* of *Tibādah*; we have previously explained to you in the fourth principle that they acknowledged *Tawḥīd al-Rubūbiyyah*: that Allāh Alone is the crea-

<sup>59</sup> *al-An‘ām* (6): 22

<sup>60</sup> *al-A‘rāf* (7): 195

<sup>61</sup> (Abbād) as indicated by His sayings, “They worship, instead of Allāh, what can neither harm them nor help them, saying, ‘These are our intercessors with Allāh.’” [*Yūnus* (10): 18], “We only worship them so that they may bring us closer to Allāh.” [*Zumar* (39): 3]

<sup>62</sup> ‘that they may order them’ is from *kbā*

tor and provider.

Through this discussion you come to know that the *Tawḥīd* that the Messengers called to from the first of them, Nūḥ (‘alayhis-salām),<sup>63</sup> to the last of them, Muḥammad ibn ‘Abdullāh (ﷺ), was the *Tawḥīd* of *Tbādah*. It is for this reason that the Messengers said,

يَقُولُوا عِبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ

“My people worship Allāh, you have no deity besides Him.”<sup>64</sup>

لَا تَعْبُدُوا إِلَّا اللَّهَ

“Do not worship anyone but Allāh!”<sup>65</sup>

<sup>63</sup> (Abbād) as shown by the verse, “We have revealed to you as We revealed to Nūḥ and the Prophets who came after him.” [*al-Nisā’* (4): 163] Bukhārī [#3340] records the ḥadīth of intercession in which the people said to Nūḥ, ‘O Nūḥ, you are the first Messenger sent to the people of the earth and Allāh called you a grateful bondsman.’ The verse, “We sent a Messenger among every people [saying]: Worship Allāh and keep clear of all false gods.” [*al-Naḥl* (16): 36] shows that even those who came before Nūḥ had Messengers sent to them, the first of whom was Ādam. This is reconciled by stating that the people before Nūḥ were upon the *fiṭrah* and what the Messengers came with conformed to that *fiṭrah*. Nūḥ, on the other hand, was sent when *shirk* had appeared and the people had departed from the *fiṭrah*. As such he was the first Messenger in this light. Refer to *Aḍwā’ al-Bayān* of our shaykh, Muḥammad al-Amīn al-Shanqīṭī, his exegesis to *al-Baqarah* (2): 253.

This discussion arose because of the ḥadīth recorded by ibn Hibbān [#361] where the Messenger (ﷺ) was asked if the Ādam was a Prophet who was sent (*mursal*) to which he replied, “Yes.”

<sup>64</sup> *al-Mu’minūn* (23): 23

<sup>65</sup> *Hūd* (11): 2

Of the polytheists were those who worshipped Angels and called on them in times of hardship. Of them were those who worshipped rocks and would cry out to them in times of hardship - these rocks were originally idols of righteous people whom they loved and held in great reverence, when they died they erected idols of them as testimonials to comfort themselves, but as time passed, at length they began to worship them; then as more time passed they started worshipping the actual rocks.<sup>66</sup> Of them were those who worshipped the Messiah and those who worshipped stars and would cry out to them in times of hardship. It was in this context that Allāh sent Muḥammad (ﷺ) to call them to the worship of Allāh Alone such that they single Him out Alone for worship just as they had singled Him out Alone for *Rubūbiyyah*: the *Rubūbiyyah* of the heavens and the earth. He called them to single Him out Alone truly, [not just in mere words], such that they fulfilled [the import of] *Lā ilāha illAllāh* and believed in its meaning and acted upon its dictates.

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<sup>66</sup> Refer to al-Suyūṭī, *al-Durr al-Manthūr*, vol. 6, pg. 269.



## DU'Ā IS FOR ALLĀH ALONE

He (ﷻ) called them not to supplicate (*du'ā*)<sup>67</sup> to any other besides Allāh; Allāh, Exalted is He, says,

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ شَيْءٌ إِلَّا  
كَيْسِطٍ فَهِيَ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ<sup>٦٨</sup>

“The call of truth is made to Him Alone. Those they call upon apart from Him do not respond to them at all.”<sup>68</sup>

Allāh, Exalted is He, says,

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾

<sup>67</sup> *Du'ā*: to call out, to summon, to supplicate and invoke. al-Khaṭṭābī, *Sha'n al-Du'ā*, p. 4, said, “The import of *du'ā* is the bondsman asking his Lord for His help and continued support. Its essence is that a person shows his need of Allāh and expresses his inability to change any matter himself or having any power and ability. This characteristic is the mark of servitude and exemplifies it. *Du'ā* also carries with it the meaning of praising Allāh and attributing to Him generosity and grace.”

<sup>68</sup> *al-Ra'd* (13): 14

“Put your trust in Allāh if you are believers.”<sup>69</sup>

i.e. a pre-requisite to being true in faith is that one should not place his trust (*tawakkul*)<sup>70</sup> in any save Him, and that He Alone should be singled out for *tawakkul* just as He Alone is singled out for *du‘ā* and seeking forgiveness (*istighfār*). Allāh ordered His bondsmen to say,

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

“You Alone we worship...”<sup>71</sup>

The person who articulates this cannot be truthful in what he says unless and until he singles out Allāh Alone for worship, otherwise he is a liar and is prohibited from saying this statement.<sup>72</sup> This is because its meaning is: we restrict worship to You and single You out Alone for it to the exclusion of everything else. This is the meaning of,

<sup>69</sup> *al-Mā'idah* (5): 22

<sup>70</sup> *Tawakkul*: trust, reliance. al-Bayhaqī, *Shu'ab al-īmān*, vol. 2, pg. 99, records that Abū 'Uthmān Sa'īd ibn Ismā'il said, '*Tawakkul* in Him is to suffice yourself with Him and to depend upon Him Alone.' 'Alī ibn Aḥmad was asked about *tawakkul* to which he replied, 'That you relinquish yourself from depending on your strength and ability, or the strength and ability of those like you.' Muḥammad ibn Sulaymān said, '*Tawakkul* is that your heart never think that there is anyone who can bring you benefit or harm save Him; that you accept calmly everything that happens to you without aversion.'

<sup>71</sup> *al-Fāṭihah* (1): 5

<sup>72</sup> ('Abbād) This phrase employed by the author requires thought, for one is not prohibited from saying this statement, rather what one is prohibited from is adjoining to it the worship of other than Allāh.

فَاِتَنِيْ فَاَعْبُدُوْنِ

“...so worship Me and Me alone!”<sup>73</sup>

وَإِنِّىْ فَاَتَّقُوْنِ ﴿٤١﴾

“...so have *taqwā* of Me and Me alone!”<sup>74</sup>

since<sup>75</sup> it is known in the Science of *Bayān* that, grammatically speaking, giving precedence to a word that should come later lends to the meaning of *ḥaṣr*, confinement<sup>76</sup> i.e. worship none save Allāh and do not worship anything else; have *taqwā* of Allāh only and do not have *taqwā* of anything else<sup>77</sup> as is mentioned in *al-Kashshāf*.

Singling Allāh Alone for worship cannot truly come about unless *du‘ā*, in its entirety, is for Him; calling out in times of hardship and ease is only to Him; seeking succour (*istighāthah*) and seeking help (*isti‘ānah*) is only with Him; consecrating vows (*nadhṛ*) and sacrifice (*nahr*) is only for Him; and all actions of worship - submission, standing in subservience to Allāh, bowing, prostrating, circumambulation, removing ordinary garments of clothing [as in *iḥrām*], [ritual] shaving and shortening of hair - all of them

<sup>73</sup> *al-‘Ankabūt* (29): 56

<sup>74</sup> *al-Baqarah* (2): 41

<sup>75</sup> ‘since’ is from *khā*, the published edition has ‘as is [seen]’

<sup>76</sup> i.e. limiting the meaning of the sentence to what is mentioned and negating anything not mentioned therein.

<sup>77</sup> ‘only and do not have *taqwā* of anything else’ is from *khā*

be for Allāh Alone, Mighty and Magnificent.

Whoever does any of these for an object of creation, alive or dead, animate or inanimate, has committed *shirk* in worship. The one to whom such matters have been directed has become a god who is worshipped be it an angel, Prophet, *wali*,<sup>78</sup> tree, grave, Jinn, the deceased, or the living. The person who has directed these actions of worship, wholly or partially, to that object of creation has become a *mushrik* with Allāh, even if he acknowledges Him and worships Him. The acknowledgement of the polytheists in Allāh and their seeking to draw close to Him did not exclude them from the bounds of *shirk* and from the obligation of spilling their blood, taking their progeny as captives of war, and taking their wealth as war-booty. Allāh, Exalted is He, stands in no need whatsoever of *shirk* and He does not accept an action in which others have been given a share.

Anyone who worships others alongside Him has not believed in Him.

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<sup>78</sup> *Wali*: friend, ally, and technically a ‘friend’ of Allāh. The word *waliya* means to be close, derived from this is the word *walyyu*, which means closeness. Therefore everyone who is next to you or close to you is a *wali*. In *al-Shihāb* it is mentioned that the *wali* is the opposite of the ‘*aduwwu*, or enemy. The word can be applied to closeness from the perspective of place, origin, religion and from the perspective of friendship, aid and belief. Refer to: *Mu‘jam Maqāyīs al-Lughab; Lisān al-‘Arab; and Nuzhatu’l-A‘yun an-Nawāqir*.

## RUBŪBIYYAH LEADS TO ULŪHIYYAH

When you have understood that the polytheist's acknowledgement of Allāh was of no benefit to them because of their committing *shirk* in *Tbādah* and did not avail them at all against Him. When you have understood that their worship of them was their belief that they could bring harm or benefit<sup>79</sup> and that these gods would bring them closer to Allāh and would intercede on their behalf with Him, they circumambulated them and consecrated vows to them, they would stand in subservience to them, humbly serving them, and they would prostrate to them, yet despite all of this they acknowledged the *Rubūbiyyah* of Allāh: that He is the creator; but because they committed *shirk* in *Tbādah*, He ruled them to be polytheists and gave no weight to their affirmation of His *Rubūbiyyah* because their deeds belied their acknowledgement. One who acknowledges the *Rubūbiyyah* of Allāh should single Him out alone for the *Tawḥid* of *Tbādah*, if he does not, his acknowledgement is futile.

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<sup>79</sup> (Rājihī) This statement is problematic, rather it would be closer to the truth to say that they did not believe this with regards to their idols, with the possible exception of a few, instead they believed that harm and benefit lay with Allāh and that these deities would bring them closer to Him.

They will accede to this fact when they are in the various levels (*ṭabaqāt*) of the Fire,<sup>80</sup>

تَاللّٰهِ اِنْ كُنَّا لَفِي  
ضَلٰلٍ مُّبِيْنٍ ﴿١٧﴾ اِذْ نُسَوِّكُمْ بِرَبِّ الْعٰلَمِيْنَ ﴿١٨﴾

“By Allāh, we were plainly misguided when we equated you with the Lord of all the worlds.”<sup>81</sup>

They said this even though they did not equate them with Him in every aspect, they did not believe them to be creators or providers, however in the depths of Hell they came to know that their mixing one atoms weight of *shirk* in the *Tawḥīd* of *Tbāḍah* put them in the position of one who has equated idols with the Lord of creation.<sup>82</sup>

Allāh, Exalted is He says,

وَمَا يَتُومِنُ اَكْثَرُهُمْ بِاللّٰهِ اِلَّا وَهُمْ مُّشْرِكُوْنَ ﴿١٩﴾

“Most of them do not have faith in Allāh without associating others with Him.”<sup>83</sup>

i.e. most of them accept that Allāh is their creator and that He

<sup>80</sup> (Rājihī) It would have been better for the author, may Allāh have mercy upon him, to have used the word *darakāt* when referring to the levels of Fire, for the Fire is of *darakāt* (descending levels) and Paradise is of *ṭabaqāt* (ascending levels).

<sup>81</sup> *al-Shu‘arā’* (26): 97-98

<sup>82</sup> An example of their equating can be seen in the verse, “Some people set up equals to Allāh, loving them as they should love Allāh.” [*al-Baqarah* (2): 165]

<sup>83</sup> *Yūsuf* (12): 106

created the Heavens and the earth but they commit *shirk* by worshipping idols.

Moreover, Allāh called *riyā'* (ostentation) in actions of obedience *shirk* despite the fact that the one who did this action of obedience intended Allāh thereby but wished to attain status in the hearts of people through that action.<sup>84</sup> The ostentatious is worshipping Allāh, not something else, but he has sullied his worship with the desire of attaining status in the hearts of man, Allāh did not accept this action as worship and called it *shirk*.<sup>85</sup> Muslim records on the authority of Abū Hurayrah that the Messenger of Allāh (ﷺ) said,

“I am the One who stands in absolutely no need of

<sup>84</sup> Ibn Rajab al-Ḥanbalī, *Kitāb al-Tawḥīd*, said, “The first to be hurled into the Fire from the servants who acknowledged *Tawḥīd* will be the ostentatious: the scholar, the Mujāhid, and the one who gave in charity. This is because a small amount of ostentation amounts to *shirk*. The ostentatious looks to creation (for a return) with respect to his deeds because of his ignorance of the greatness of the Creator; he imprints false stamps in the name of the king in order to pilfer money; he pretends that he is from the elite of that king, yet in reality he does not even know him. The ostentatious carves the picture of the king on counterfeit money that it may gain currency, but it only finds way past the uncritical.”

<sup>85</sup> Aḥmad [#11252] records on the authority of Abū Sa‘īd that the Messenger of Allāh (ﷺ) said, “Should I not inform you of that which I fear for you more than al-Masīḥ al-Dajjāl?” They said, “Of course O Messenger of Allāh!” He said, “The hidden *shirk*: a man stands to pray and adorns his prayer because he sees a person looking at him.” Ibn Khuzaymah [#937] records on the authority of Maḥmūd ibn Labīd who said, “The Messenger of Allāh (ﷺ) came out to us and said, “O people, beware of secret *shirk*!” They asked, “O Messenger of Allāh, what is secret *shirk*?” He replied, “A man stands to prayer and adorns his prayer because he sees a person looking at him; that is secret *shirk*.”” Ḥākim [#7937] records that Shaddād al-Aws said, “We used to consider *riyā'* at the time of the Messenger of Allāh (ﷺ) minor *shirk*.”

*shirk*, whoever performs a deed in which he associates anyone else with Me, I shall abandon him and his *shirk*.”<sup>86</sup>

Furthermore Allāh called the naming of someone ‘Abd al-Ḥārith *shirk* as He says,

فَلَمَّا أَتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَلَى  
 اللَّهُ عَمَائِسُ كُونَ

“Then when He granted them a healthy, upright child, they associated what He had given them with Him.”<sup>87</sup>

Aḥmad and Tirmidhī<sup>88</sup> record on the authority of Samurah that the Prophet (ﷺ) said,

“Ḥāwā’ would become pregnant but none of her children would survive. Iblīs visited her and said, ‘No child of yours will survive unless you call him ‘Abd al-Ḥārith.’ So, through the insinuation of Shayṭān, she called her son that and he lived.”

Allāh revealed these verses [concerning this incident] adjudging this naming *shirk* for Iblīs was called al-Ḥārith.<sup>89</sup> The narration

<sup>86</sup> Muslim [#2985]. Ibn Mājah [#4202] has the ḥadīth, “Allāh, Mighty and Magnificent says, ‘I am the One who stands in absolutely no need of *shirk*, whoever does a deed for Me in which he associates someone else then I am free of it and it is for the partner.’” al-Būṣayrī said that the isnād was ṣaḥīḥ.

<sup>87</sup> *al-A’rāf* (7): 190

<sup>88</sup> Aḥmad [#20117] and Tirmidhī [#3077] with a ḍa’īf isnād.

<sup>89</sup> i.e. when he used to be in the company of the Angels as another narration shows.



can be found in *al-Durr al-Manthūr* and other [works].<sup>90</sup>

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<sup>90</sup> vol. 3, pp. 277-278

(Anṣārī) Ibn al-Qayyim, *Rawḍatu'l-Muḥibbīn*, pg. 289, stated decisively that the people referred to in the verse are polytheists amongst the progeny of Ādam and not Ādam and Ḥawā' and he declared that the narrations stating otherwise should not be given any weight. This same stance was taken by ibn Kathīr. (Abbād) Refer to Albānī, *al-Da'īfah* [#342]. Another opinion voiced concerning this verse is that it does indeed refer to Ādam and Ḥawā' but the reference is to their naming the child in this way, not that they violated the dictates of *'ibādah*. This was the opinion chosen by Tabarī.

## THE WORSHIP OF GRAVES

From all that has preceded you have learnt that whoever believes that a tree, a rock, a grave, an angel, a Jinn, a dead person, or a living person can bring about benefit or harm, or bring one closer to Allāh, or intercede with Him on his behalf to fulfil a worldly need of his through the mere act of intercession and *tawassul* to the Lord, Exalted is He - except what has been mentioned in a ḥadīth, which itself requires research, concerning our Prophet Muḥammad (ﷺ)<sup>91</sup> - then he has committed *shirk* with Allāh and has taken to an unlawful belief, a belief such as that held by the polytheists concerning their idols. This is more-so the case of one who consecrates his wealth or children to a dead or living person, or requests a need from a dead person that should only be asked of from Allāh such as granting health to a sick

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<sup>91</sup> Referred to here is the ḥadīth recorded by Tirmidhī [#3578] which mentions that a blind man asked the Prophet (ﷺ) to supplicate to Allāh on his behalf that He return his sight to him. The Prophet ordered him to perform ritual ablution (*wuḍūʾ*) and to pray two *rakʿahs* of prayer, then to supplicate with the words, “O Allāh! I ask You and I turn towards You through Your Prophet, Muḥammad, the Prophet of Mercy. O Muḥammad! O Prophet of Mercy! I perform *tawassul* through you to my Lord concerning my need that He may fulfil it. O Allāh! Accept his intercession (*shafāʿah*) for me.” In another version, reported by Aḥmad [#17241], “O Allah! Accept his *shafāʿah* for me and my *shafāʿah* for him.” It is *ṣaḥīḥ*.

person, or the return of a lost item, or the fruition of a desire, for all of this is the self-same *shirk* that was committed by the idol worshippers. The same applies to consecrating wealth to the dead and the like, sacrificing at a grave, seeking *tawassul* through the dead<sup>92</sup> and requesting ones need from him - these are the self-same deeds done in the time of *Jāhiliyyah* by people to their statues and idols that are being done by the grave worshippers to their *Awliya'*, graves, and shrines.<sup>93</sup> The fact that the names are different does not alter the reality: someone who drinks alcohol calling it water has not changed the reality of what he has done, he has drunk alcohol and his punishment is the punishment of one who has drunk alcohol, in fact his punishment could well be increased in severity because of his deception and lie!

Numerous *aḥādīth* establish the fact that there would arise a people who would drink alcohol calling it by names other than its true name.<sup>94</sup> He (ﷺ) spoke the truth! A group of sinners have appeared who drink alcohol calling it *nabīdh*.

The first to adorn that which incurred the anger of Allāh and

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<sup>92</sup> (‘Abbād) The *tawassul* that is *shirk* is when the person through whom *tawassul* is being done has been made an intermediary between the one asking and Allāh, wherein he is supplicated and intercession is sought from him. As for the case where Allāh is asked by means of the status of such-and-such a person, for example, then this is an innovation and not *shirk*. If one seeks *tawassul* to Allāh through asking someone to supplicate for him, this is permissible.

<sup>93</sup> Bukhārī [#6882] records on the authority of Ibn ‘Abbās that the Prophet (ﷺ) said, “The most hated of people to Allāh are three: a heretic in the *Haram*; a person who, while in Islām, desires the way of the *Jāhiliyyah*; and one who seeks to spill the blood of a person without due right.”

<sup>94</sup> (‘Abbād) Refer to Albānī, *al-Sahībah* [#89, 90, 415]

his disobedience with alluring titles was Iblīs, may Allāh curse him!, for he said to the Father of Man, Ādam (*'alayhis-salām*),

يَتَّأَدُّمْ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ ﴿١٣٠﴾

“O Ādam, shall I show you the way to the Tree of Everlasting Life and to a kingdom which will never fade away?”<sup>95</sup>

Here he called the tree that Allāh forbade Ādam from even approaching, the Tree of Everlasting Life, in order to attract him to it and encourage him to approach it, deceitfully giving it this concocted name. In the same way, his brothers, those who follow him blindly, call *hashish*<sup>96</sup> the Morsel of Euphoria. In the same way the oppressors who misappropriate the wealth of Allāh’s bondsmen call their spoils, discipline (*adab*): discipline for killing, discipline for stealing, discipline for accusation, discipline for weighing and measuring, distorting the word ‘oppression’ to ‘discipline’! Some of this misappropriated wealth acquires the titles *nafā‘ah* and *siyāqah*. The actual title for all of this with Allāh is ‘oppression’ and ‘transgression’ as is clear to anyone who has savoured the aroma of the Book and Sunnah. The precedent for all of this lies with Iblīs and his calling the prohibited tree, the ‘Tree of Everlasting Life.’

The same applies to calling a grave a ‘shrine’ (*mashhad*)<sup>97</sup> and the

<sup>95</sup> *Tā Hā* (20): 120

<sup>96</sup> A psychoactive drug derived from the cannabis plant. It is used for its relaxing and mind-altering effects. Many people claim that using it gives them great insights.

<sup>97</sup> Lit: place of assembly, a spectacle, place of interest. (*Rājiḥī*) i.e. had they called it a *ma‘bad*, a place of worship, which is what it is for they worship others besides Allāh at it, the people would have been averse to it.

resident of that grave whom they hold belief in to be a '*walī*'; these names do not change the reality of its being an idol and statue because they treat it in the same way that the polytheists treated their idols. These people circumambulate the residents of the grave as the pilgrim circumambulates Allāh's Sanctified House, they wipe [the graves] as they would wipe the corners of the House, they address the deceased with words of disbelief such as: 'it is upon Allāh and upon you' and they cry out to them in times of hardship and the likes.

Every people has a person they call to: the people of 'Irāq and India call out to 'Abdu'l-Qādir al-Jīlī. The People of Tahā'im have, in each of their lands, a dead person they cry to: 'O Zayla'! O Ibn al-'Ajīl! The People of Mecca and Ṭā'if cry: 'O ibn al-'Abbās!' The People of Egypt cry: 'O Rifā'! O Badawī! O Nobles of Bakriyyah!' The People of al-Jibāl cry: 'O Abū Ṭayr!' The People of Yemen cry: 'O Ibn 'Ulwān!'

Each township has dead people they cry out to, call upon, and place their hopes in to promote good or repress harm. This is the self-same practice of the polytheists with their idols as we stated in our ode concerning Najd:

The doctrine of Suwā' therein do they reinstate,  
So too Yaghūth and Wudd - woe be to it, far from love!  
At times of hardship their names do they vociferate  
As one in desperation, to the Absolute, the One, cries out.  
Many beasts, in their vicinity, to them do they consecrate;  
Sacrificed, deliberately yet ignorantly, for others besides Allāh.  
Many are they who the graves do circumambulate  
Seeking desperately the edges with their hands.<sup>98</sup>

<sup>98</sup> (Anṣārī) part of the odes which the author wrote praising Shaykh al-Islām Muḥammad ibn 'Abdu'l-Wahhāb.

## DOUBTS AND ANSWERS

If someone were to say, 'But I sacrifice to Allāh and I mention the name of Allāh!' Say to him, 'If your sacrifice is for Allāh then why have you offered it at the door of the shrine of one you give precedence to and hold such beliefs in? Do you intend to exalt him thereby?' If he replies, 'Yes,' say to him, 'Then this sacrifice is for other than Allāh! You have associated others with Allāh, Exalted is He. And if you did not intend to exalt him, what then was your purpose? To stain the entrance of the shrine with blood and make the path impure for those who wish to enter? You know full well that you did not intend this at all! You intended the first and it was with this intention that you left your house in the first place.' The same argument applies to their supplication to him.

This practice that these people are doing is undoubtedly *shirk*.

They could even hold such a belief concerning one of the living sinners! They call upon him in times of hardship and ease while he is in a state devoted to sin and lust: he does not go to the places that Allāh has ordered His bondsmen to attend, he does not attend the congregational prayer or the Friday prayer, he does not visit the sick or follow the funeral, he does not earn a lawful living, and yet, despite all this, claims knowledge of the

Unseen!<sup>99</sup> Iblīs allures a crowd to him and he takes root in their hearts, sprouts, and flourishes therein. They believe his lies, exalt him, and make him a partner and equal with the Lord of the Worlds.

Where have the intellects run to?! How have the Legal Laws been so neglected and forgotten?!

إِنَّ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادًا أَمْثَلُكُمْ

“Those you call on besides Allāh are slaves just like yourselves.”<sup>100</sup>

If you were to ask, ‘Are these people who believe in graves, the ‘*Awliyā*’, the sinners, and the profligate polytheists just like the polytheists who believe in idols?’

The answer is: Yes! What they did has been done by these, rather they have exceeded the [earlier polytheists] in belief, submission, and enslavement. There is no difference between them.

If you were to say, ‘These grave-worshippers say: we do not commit *shirk* with Allāh, Exalted is He, we do not set up equals with Him. Resorting and seeking recourse with the *Awliyā*’ and having this belief in them is not *shirk*!’

I would say: Yes! “*They say with their mouths what is not in their hearts,*”<sup>101</sup> but this just betrays their ignorance of the meaning of

<sup>99</sup> This is the wording of *khā*, the published edition has, ‘claims to have *tawakkul* and knowledge of the Unseen.’

<sup>100</sup> *al-A’rāf* (7): 194

<sup>101</sup> *Āli Imrān* (3): 167

*shirk*. Their exaltation of the *Awliyā'* and their sacrificing to them constitutes *shirk*, Allāh, Exalted is He, says,

فَصَلِّ لِرَبِّكَ وَأَحْرَسْ

“So pray to your Lord and sacrifice.”<sup>102</sup>

i.e. and not anyone else as is indicated by the bringing forward of the adverb denoting time or place (*ẓarf*).<sup>103</sup> Allāh, Exalted is He, says,

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

“All *masjids* belong to Allāh so do not call on anyone else besides Allāh.”<sup>104</sup>

You have just learnt that [the Messenger of Allāh] (ﷺ) called *riyā'* *shirk*, so what then would be the case with this?! What these people do with their *Awliyā'* is the self-same thing done by the polytheists [with their idols], the very thing that made them polytheists! Their saying, ‘We do not commit *shirk* with Allāh at all,’ was of no benefit to them because their actions belied their words.

If you were to say, ‘They are ignorant of the fact that what they

<sup>102</sup> *al-Kawthar* (108): 2

<sup>103</sup> (‘Abbād) the verse contains a *jār* and *majrūr*, not a *ẓarf*, i.e. *li rabbika*, and this is connected to the verb *faṣallī*, the *jār* and *majrūr* connected to the verb *wa-nḥar* has been omitted, i.e. *wa-nḥar labū*. Examples that correspond to what the author mentions of bringing forward the *jār* and *majrūr* lie in “and make your Lord your goal” [*al-Inshirāḥ* (94): 8] i.e. and no-one else, and “Put your trust in Allāh if you are believers” [*al-Mā'idah* (5): 23] i.e. and no one else.

<sup>104</sup> *al-Jinn* (72): 18



do makes them polytheists.’

I would say: the Legal Jurists have clearly stated in their books of jurisprudence, in the chapter dealing with apostasy that whoever articulates words of disbelief becomes a disbeliever even if he does not intend [the meaning] of those words.<sup>105</sup> [This ignorance of theirs] proves that they do not know the reality of Islām nor the quiddity of *Tawhīd*, in such a case these people are disbelievers, and disbelievers from the beginning, never really having

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<sup>105</sup> (‘Abbād) This is not true in every case. A person could be coerced into saying such words, or articulate them by way of a slip of tongue due to being overcome with emotion, for example. This is the case of the person who, having found his camel after having given up hope of finding it, cries out in joy, “O Allāh, You are my bondsman and I am your Lord!” Recorded by Muslim [#2747].

(Rājiḥ) i.e. he intends those words but does not intend the meaning, in such a case he is a disbeliever. However, in the case that he does not intend the words either and they just blurt out without any intention on his part, in such a case he does not become a disbeliever as in the case of the man who said, “O Allāh, You are my bondsman and I am your Lord!” These are words of disbelief, but he did not become a disbeliever because he said them without intending to. The same applies to someone who is just relating words of disbelief. The intent of the author, may Allāh have mercy upon him, is that whoever articulates certain words, intending those words, even if he does not understand their import in that he knows that they are forbidden to say but does not know that they lead to disbelief, has disbelieved. Included in this is someone who articulates words of disbelief by way of jest, even if they claim that they did not intend disbelief. An example of this lies in the expedition of Tabūk in the story of those who mocked the Messenger of Allāh and Qur’ān reciters and later claimed that they did not mean what they said. Allāh revealed concerning them, “If you ask them they will say, ‘We were only joking and playing around.’ Say, ‘Would you make a mockery of Allāh and of His signs and of His Messenger? Do not try to excuse yourself, you have disbelieved after having faith.’” [*al-Tawbah* (9): 65-66] These people tried to excuse themselves by saying that they did not mean their words, yet, despite this. Allāh declared them disbelievers and the Prophet (ﷺ) did not accept their excuse. Hence intending the actual meaning is not a condition here.

entered Islām at all (*kufran ashīyyan*).

Allāh, Exalted is He, has obligated His bondsmen to single Him out Alone for *‘ibādah*,

لَا تَعْبُدُوا إِلَّا اللَّهَ

“Do not worship anyone but Allāh!”<sup>106</sup>

He has obligated that this *‘ibādah* be sincerely and solely for Him,

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

“They were only ordered to worship Allāh, making their religion sincerely His.”<sup>107</sup>

Whoever calls upon Allāh night and day, in secret and in open, in fear and hope, and then calls upon another alongside Him has committed *shirk* in *‘ibādah*. Supplication is part and parcel of *‘ibādah*.<sup>108</sup> Allāh has called [supplication] worship in His saying,

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ  
دَاخِرِينَ

“Those who are too proud to worship Me will enter

<sup>106</sup> *Hūd* (11): 2

<sup>107</sup> *al-Bayyinah* (98): 5

<sup>108</sup> The Messenger of Allāh (ﷺ) said in a ḥadīth reported on the authority of al-Nu‘mān ibn Bashīr, “Supplication is worship.” Recorded by Aḥmad [#18352] with a ṣaḥīḥ isnād.

Hell abject!”<sup>109</sup>

this after having said,

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

“Your Lord says, ‘Call on Me and I will answer you.’”<sup>110</sup>

If you were to say, ‘If they are polytheists then it becomes obligatory to wage *Jihād* against them and to deal with them as the Messenger of Allāh (ﷺ) dealt with the polytheists.’

I say: A group of the Imāms of Knowledge took to this opinion saying, ‘It is obligatory to first and foremost call them to *Tawhīd* and to explain to them that what they believe will bring them harm or benefit will not avail them against Allāh in the least and that they are like them.’<sup>111</sup> [It is obligatory to explain] that this belief of theirs is *shirk* and their *īmān* in what the Messengers brought cannot be complete except through the abandonment of this belief, repentance from it, and singling out Allāh Alone in belief and deed.’

This is what is obligatory upon the scholars: to explain that this

<sup>109</sup> *al-Ghāfir* (40): 60

<sup>110</sup> *al-Ghāfir* (40): 60

<sup>111</sup> (‘Abbād) as Allāh, Exalted is He says, “But they had adopted gods apart from Him which do not create anything but are themselves created. They have no power to harm or help themselves. They have no power over death or life or resurrection” [*al-Furqān* (25): 3], “Those you call on besides Allāh are bondsmen just like you.” [*al-A‘rāf* (7): 194]

belief leading to this consecration of vows, sacrificing, and circumambulation around graves is *shirk* and prohibited, that it is the self-same thing that was done by the polytheists to their idols. When the scholars clarify this to the leaders and kings, it becomes obligatory upon them to dispatch callers who would call the people to single out Allāh Alone with *Tawhīd*. Whoever returns [to the truth] and accepts it, his blood, property, and progeny is sanctified; but if a person persists then Allāh has made lawful of him what He made lawful for his Messenger (ﷺ) with respect to the polytheists.<sup>112</sup>

If you say, '*Istighāthah* is affirmed in numerous ahādīth. It is authentically reported that on the Day of Judgment people will go to Ādam, the father of man, then to Nūḥ, then to Ibrāhīm, then to Mūsā, then to 'Īsā, and finally to Muḥammad (ﷺ), after each of the previous excused themselves, seeking succour through them.<sup>113</sup> This proves that *istighāthah* through someone other than Allāh is not objectionable.'

I say: This is deception. *Istighāthah* with living beings in those issues that fall within their ability is not rejected by anyone. Allāh, Exalted is He, says during the account of Mūsā with the Israelite and Copt,

فَاسْتَغَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ

"The one from his party asked for his support against

<sup>112</sup> ('Abbād) this shows that the author is of the opinion that the proof must first be established against them and that before such an establishment they are excused for their ignorance.

<sup>113</sup> Bukhārī [#3340]

the other from his enemy.”<sup>114</sup>

The discussion here is regarding the *istighāthah* performed by the grave-worshippers and others with their *Awliyā'*: their requesting things from them that only Allāh, Exalted is He, is able to do; matters such as granting health to the sick. More strange than this is that the grave-worshippers and the followers of those who they hold their beliefs in could well apportion a share of their child - if he lives - to them,<sup>115</sup> and they perform such evils that were not done by the first polytheists!

One of those who was enjoined to receive what the grave-worshippers consecrated to one of the residents of the grave informed me that a man came to him with some *dirhams* and some jewellery and said, this is half the dowry of my daughter because when I married her, half her dowry belonged to such-and-such a person, meaning the person in the grave.

These vows dealing with apportioning a portion of property for the grave, or the practise called *talam* in some areas of Yemen of apportioning some land-produce to the grave, is something that was done by the worshippers of idols.<sup>116</sup> This practice of

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<sup>114</sup> *al-Qaṣaṣ* (28): 15

<sup>115</sup> (Rājiḥi) i.e. if he lives, half of his earnings, for example, will go to the '*walī*,' or if he has a daughter, half of her dowry will go to him.

<sup>116</sup> (Rājiḥi) Allāh, Exalted is He, says, "They assign to Allāh a share of the crops and livestock He has created, saying, 'This is for Allāh,' - as they allege - 'and this is for our idols.' Their idols' share does not reach Allāh whereas Allāh's share reaches their idols! What an evil judgment they make." [*al-An'ām* (6): 136] The polytheists did this, as Allāh explains, when they took crops they assigned a portion to Allāh and to the resident of the grave, then when the portion that was

theirs definitely falls under the saying of Allāh, Exalted is He,

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ

“They allot a portion of the provision We have given them to things they have no knowledge of at all.”<sup>117</sup>

For sure, the *istighāthah* performed by the bondsmen on the Day of Judgment and their request of the Prophets that they invoke Allāh, Exalted is He, to judge man so that they can be relieved of the terror of the Standing, is undoubtedly permissible i.e. some bondsmen asking others to supplicate to Allāh on their behalf. Indeed the Prophet (ﷺ) said to ‘Umar when he left to perform ‘*Umrab*, “My brother, do not forget us in your supplication!”<sup>118</sup>

Allāh, Glorious is He, has commanded us to supplicate for the believers and to ask for their forgiveness in His saying,

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

“Our Lord, forgive us and our brothers who preceded us in faith.”<sup>119</sup>

for Allāh increased they took it for themselves stating that Allāh has no need of it, and when the portion of the resident of the grave increased they would leave it for him.

<sup>117</sup> *al-Nahl* (16): 56.

<sup>118</sup> (‘Abbād) Abū Dāwūd [#1498], and the isnād is ḍa‘īf. However the ḥadīth in Muslim [#2542] in which the Prophet (ﷺ) advised them to seek supplication from Uwais al-Qarnī adequately proves the point.

<sup>119</sup> *al-Hashr* (59): 10

Umm Sulaym said, ‘Messenger of Allāh, supplicate to Allāh for your servant, Anas!’<sup>120</sup>

The Companions would request supplication of him (ﷺ) when he was alive. This is a matter whose permissibility is agreed upon. The discussion here concerns the requests that the grave-worshippers direct to the dead or to the living, such people who do not possess benefit or harm, life or death or resurrection for themselves [let alone others!] Requests such as the grant of health to their sick, the return of their lost items, the grant of relief to their pregnant, the watering of their crops, that their cattle give milk copiously and that they be preserved from the evil eye, and other such matters that none is able to fulfil save Allāh, Exalted is He.

These are the ones about whom Allāh, Exalted is He, said,

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ نَصَرَكُمْ وَلَا  
أَنْفُسَهُمْ يَصْرِفُونَ

“Those who you call on besides Him are not capable of helping you. They cannot even help themselves.”<sup>121</sup>

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ

“Those you call on besides Allāh are bondsmen just like yourselves.”<sup>122</sup>

<sup>120</sup> Bukhārī [#1982] and Muslim [#2480]

<sup>121</sup> *al-A'raf* (7): 197

<sup>122</sup> *al-A'raf* (7): 194

How then can a person request of an inanimate object or a living being who is such that the inanimate object is better than him since it is not legally responsible (*mukallaf*)?! This goes to explain what the polytheists did as is narrated of them by Allāh,

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ  
نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا  
فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ  
وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ  
سَاءَ مَا يَحْكُمُونَ

“They assign to Allāh a share of the crops and live-stock He has created, saying, ‘This is for Allāh,’ - as they allege - ‘and this is for our idols.’ Their idols’ share does not reach Allāh whereas Allāh’s share reaches their idols! What an evil judgment they make.”<sup>123</sup>

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِمَّا رَزَقْنَاهُمْ

“They allot a portion of the provision We have given them to things they have no knowledge of at all.”<sup>124</sup>

These grave-worshippers and those who have set their beliefs in ignorant and misguided living people have traversed the same path taken by the polytheists, step by step. They hold beliefs in them that can only be held in Allāh. They assign a portion of wealth to them, they travel seeking to visit their graves from

<sup>123</sup> *al-An‘ām* (6): 136

<sup>124</sup> *al-Nahl* (16): 56



distant places,<sup>125</sup> they circumambulate their graves and stand before them submissively, they cry out to them in times of hardship, and they sacrifice in order to come closer to them.

All of these are actions of *'ibādah* as we have previously explained to you. I do not know if they actually go to the extreme of prostrating to them, but I would not be surprised if they did. Indeed a person whom I fully trust informed me that he saw a person prostrating at the threshold of the shrine of a *'walī* that he had travelled to in exaltation of him and worship. They take oaths in their names, indeed if someone who has a right upon one of them takes an oath with the name of Allāh, he will not accept it, but if he takes an oath with the name of the *'walī* he would accept it and believe him! This was the same state of the worshippers of idols,

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ  
قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ  
دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٥٩﴾

“When Allāh is mentioned on His own, the hearts of those who do not believe in the Hereafter shrink back shuddering, but when others apart from Him are mentioned, they jump for joy.”<sup>126</sup>

The authentic ḥadīth mentions, “Whoever wishes to take an oath, let it by Allāh or else let him remain silent.”<sup>127</sup> The Messen-

<sup>125</sup> (Abbād) The mere act of travelling lengthy distances to visit their graves is not *shirk* but from the means that could lead to *shirk* (*wasā'il al-shirk*).

<sup>126</sup> *al-Zumar* (39): 45

<sup>127</sup> Bukhārī [#2679] and Muslim [#1646]

ger of Allāh (ﷺ) heard a man taking an oath in the name of al-Lāt so he ordered him to say, '*Lā ilāha illAllāh*.'<sup>128</sup> This proves that the person apostated through his taking an oath by an idol and hence the Prophet (ﷺ) ordered him to renew his Islām. We have explained this further in [our works] *Subulu'l-Salām* and *Minḥatu'l-Ghaffār*.<sup>129</sup>

If you were to say, "They are not the same for these have said, "*Lā ilāha illAllāh*" and the Prophet (ﷺ) said, "I have been commanded to fight the people until they say *Lā ilāha illAllāh*, and if they say it, their blood and property becomes sacrosanct except by due right."<sup>130</sup> He (ﷺ) also said to Usāmah ibn Zayd, "Why did you kill him after he said *Lā ilāha illAllāh*?"<sup>131</sup> These people also pray, fast, give alms-tax, and perform the pilgrimage. This was not done by the polytheists.'

I say: He (ﷺ) said, "except by due right," and the right of this statement is that godship and worship be directed to Allāh Alone, Exalted is He. The grave-worshippers have not singled Him out

<sup>128</sup> Bukhārī [#4860] and Muslim [#1647] with the words, "Whoever takes an oath saying, 'By al-Lāt, by al-'Uzzah' let him say, '*Lā ilāha illAllāh*.'"

<sup>129</sup> (Anṣārī) This is at odds to what al-Bukhārī says in his Ṣaḥīḥ. He records this ḥadīth under the chapter, 'Whoever takes an oath by a religion other than the religion of Islām,' and says therein, 'The Prophet (ﷺ) said, "Whoever takes an oath saying, 'By al-Lāt, by al-'Uzzah' let him say, '*Lā ilāha illAllāh*.' and he did not impute him with disbelief.'" Those who said this amongst the Companions did not do so deliberately but rather by way of slip of tongue. Therefore the command to say *Lā ilāha illAllāh* was by way of expiation (*kaffārah*) not by way of renewing ones Islām. (Abbād) The words of the author in *Subulu'l-Salām* can be found in commentary to the first ḥadīth in the Book of Oaths and Vows.

<sup>130</sup> Bukhārī [#25] and Muslim [#22]

<sup>131</sup> Bukhārī [#4269] and Muslim [#158]

Alone for worship or for godship, therefore this testification is of no avail to them for it is only of benefit when one adheres to its import. In the same way, it was of no avail to the Jews when they said it as they rejected some of the Prophets.

Similarly one who thinks that someone who has not been sent by Allāh is a Prophet will also find the testification of no benefit. Do you not see that Banū Hanīfah testified to *Lā ilāha illAllāh* and that Muḥammad was the Messenger of Allāh, and they prayed, but they also said that Musaylamah was a Prophet; because of this the Companions fought them and took them as prisoners of war. What then would be the case of someone who assigns divine qualities to a '*walī*' and calls on him to fulfil his needs?!

Here is the Leader of the Believers, 'Alī ibn Abī Ṭālib (*radīyAllāhu 'anhu*) whom you find burning the companions of 'Abdullāh ibn Saba'. They used to say, 'We bear witness that none has the right to be worshipped save Allāh and Muḥammad is the Messenger of Allāh,' but they went to extremes regarding [their reverence of] 'Alī. They believed of him as the grave-worshippers and those like them believe [of their '*Awliyā*'] and he punished them with a punishment never meted out to any sinner: he dug trenches, ignited raging fires therein, and threw them in saying,

When I saw the matter to be truly evil  
I kindled my fire and summoned Qunbur

A poet at that time said,

Let his desires throw me wherever they will  
So long as it is not in the Two Trenches  
For when they ignited therein that fire

I saw that death was ready-money, not debt!

The full narrative concerning this can be found in *Fathu'l-Bārī* and other works of ḥadīth and biography.<sup>132</sup>

The nation is unanimously agreed that whoever rejects the Resurrection becomes a disbeliever and is to be killed even if he says *Lā ilāha illAllāh*, so what then of one who sets up equals with Allāh?!

If you say, 'But the Prophet (ﷺ) objected to the action of Usāmah where he killed the person who said *Lā ilāha illAllāh* as is well-known in the books of ḥadīth and biography.'

I say: There is no doubt that when a disbeliever says *Lā ilāha illAllāh*, he has safeguarded his blood and property until he clearly shows something that opposes this testification. This is why Allāh revealed concerning the story of Muḥallim ibn Jaththāmah,<sup>133</sup>

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَرْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا

"You who have faith, when you go out to fight in the Way of Allāh verify things carefully."<sup>134</sup>

Here Allāh orders them to verify the affair of one who says the

<sup>132</sup> (Abbād) *Fathu'l-Bārī*, vol. 12, pg. 270 in commentary to ḥadīth #6922. The two odes quoted above are mentioned in *Fathu'l-Bārī*, vol. 6, pg. 151 in commentary to ḥadīth #3017

<sup>133</sup> (Abbād) The story can be found in Bukhārī [#4591] and Muslim [#3025] without mention of the name of the slain. His name is mentioned in the narration of Aḥmad [#23881] but the isnād is problematic.

<sup>134</sup> *al-Nisā'* (4): 94

Testification of *Tawhīd*, if his adhering to its import becomes clear he has the rights and duties as every other Muslim. But if the opposite becomes clear, his blood and property is not safeguarded just by his mere articulation of the testification.

The same applies to everyone who manifests *Tawhīd*, it is obligatory to refrain from him until he clearly shows something that opposes it. If such a matter does become clear, mere articulation of the testification will not avail him. This is why this testification did not avail the Jews. Nor did it avail the Khawārij, despite their worship which was such that it made the Companions think little their own worship; the Prophet (ﷺ) ordered that they be fought and he said, "If I was to reach their time, I would kill them as the 'Ād were killed."<sup>135</sup> This is because of their opposing some of the *Shari'ah* and their being the most evil of those slain under the expanse of the sky as is mentioned in some *aḥādīth*.<sup>136</sup>

Therefore it is established that the mere articulation of the testification does not prevent the ruling of *shirk* being applied to the one who said it in the case of his opposing this testification by worshipping others besides Allāh.

If you were to say, 'The grave-worshippers and others who hold these beliefs concerning the sinners and ignoramuses say that they do not worship them and neither do they pray to them or fast for them or perform pilgrimage for them.'

I say: This is sheer ignorance with regards the meaning of wor-

<sup>135</sup> Bukhārī [#3344] and Muslim [#1064]

<sup>136</sup> Tirmidhī [#3000] and ibn Mājah [#176] and the former said it was ḥasan ṣaḥīḥ.

ship, for worship is not merely confined to what you mention. Rather the peak and foundation of worship is belief (*i'tiqād*) and their hearts have absorbed their belief, indeed they call it *mu'taqad*, they do certain practices for their [*wali*], some of which you have already read, which branch off from belief such as supplicating to them, calling on them, performing *tawassul* through them, performing *istighāthah* and *isti'ānah* through them, taking oaths in their name, and consecrating vows in their name.

The scholars have mentioned that whoever dons the attire of the disbelievers becomes a disbeliever<sup>137</sup> and whoever articulates a statement of disbelief becomes a disbeliever, so what then of one who has reached such extremes in belief, speech, and deed?!

If you were to ask, 'What then is the ruling of these vows and sacrifices?'

I say: everybody knows that property is regarded to be precious in the eyes of those who possess it. Man expends effort in acquiring it even if it mean by falling into every sin! He travels to the ends of the earth to amass it. None will spend his wealth except in a way that he believes will bring about greater profit or repress harm. The one who consecrates his wealth to a grave only does so in this false belief. If this person knew the futility of what he was doing he would not have given even one dirham, for wealth is precious in his eyes. Allāh, Exalted is He, says,

<sup>137</sup> (Abbād) this is in the case that he intentionally dons their attire, that attire which is specific to them, such as the clothes of their monks and priests. As for a Muslim who lives amongst them and is accustomed to their clothes, the ruling does not apply to him. However, even in their case, the Muslims should try to alter their clothes such that they differ from the clothes of the disbelievers, by making them, for example, loose. It is befitting for them, rather necessary, that they take to the attire of the Muslims.

يُؤْتِكُمْ أَجُورَكُمْ  
وَلَا يَسْأَلُكُمْ أَمْوَالَكُمْ ﴿١٣٨﴾ إِنْ يَسْأَلْكُمْ هَا فَيَحْضِفْكُمْ  
تَبَخَّلُوا وَنُحْسِرْ أَضْفَنَكُمْ ﴿١٣٩﴾

“He will pay you your wages and not ask you for all your wealth. If He did ask you for it and put you under pressure, you would be tight-fisted and it would bring out your malevolence.”<sup>138</sup>

It is obligatory to explain to such a person that all he is doing is wasting wealth and that this practice will not bring him profit or avail him against harm. The Prophet (ﷺ) said, “Vows do not bring good save making a miser spend of his wealth.”<sup>139</sup> It is obligatory to return the wealth to him.

As for the one who receives the vow, it is prohibited for him to accept it because he is consuming the vow of the vower in falsehood and not in return for something. Allāh, Exalted is He says,

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

“Do not devour one another’s property by false means...”<sup>140</sup>

Furthermore, in his receiving this wealth lies an endorsement of the *shirk* that the vower has committed, his vile belief, and his acceptance of it. The ruling of one who finds acceptance with

<sup>138</sup> *Muḥammad* (47): 36-37

<sup>139</sup> Bukhārī [#5762] and Muslim [#2228]

<sup>140</sup> *al-Baqarah* (2): 188

*shirk* is not hidden,

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ

“Allāh does not forgive anything being associated with Him...”<sup>141</sup>

This wealth is like the gratuity given a soothsayer or the wage of a prostitute. Moreover, it deceives the vower and endorses his belief that the *‘wali* can benefit or harm him.

What endorsement of evil is there that is worse than receiving this vow for a dead person?! What deception is worse?! What acceptance of the greatest evil lies beyond this?! What more astonishing example of making evil seem fair can be found after this?!

Vows made to idols and statues are also in this vein. The vower, in the belief that the idol will promote good or repress harm, consecrates a lamb of his to it, distributing its meat as the yield of the clay [surrounding the idol], he brings it to the custodians of the idols who receive it from him, making him presume that his belief is correct. In a similar vein he brings his slit-ear camel<sup>142</sup> to the door of the idol and sacrifices it there.

These were the very deeds that Allāh sent His Messengers to efface, destroy, and warn against.

<sup>141</sup> *al-Nisā'* (4): 48

<sup>142</sup> (Rājīhī) *Bahīrah*, a camel that has given five births, the last of which was male. They slit its ears and prevent people from riding it and they leave it for the idols, slaughtering it at the door of the idol. Hence what the grave worshippers do is similar to what was done by the idol worshippers.



If you were to say, 'The vower could well realise benefit or the removal of harm as a result of what he does?!'

I would say: So too for the idols, the one who worships them could realise matters much greater! He sometimes sees them talking to him and informing him of what people have concealed. So if what you say is a proof for the correctness of grave-worship and the belief held in them, then let it also be a proof for the correctness of idol-worship! Such arguments destroy Islām and solidify the foundations of idol worship!

In reality, Iblīs and his forces devote themselves assiduously to misguiding the bondsmen. Allāh has allowed Iblīs to enter bodies, to whisper in hearts, and to devour their very core! Likewise he enters idols and implants words in the ears of various people. This is also what he does with regards the beliefs of grave-worshippers for Allāh has granted him permission to rally against the Children of Ādam with his cavalry and infantry and share with them in their children and their wealth.<sup>143</sup>

Numerous aḥādīth mention that the devils steal a hearing of the Command initiated by Allāh and they then pass this on to soothsayers who then add to this one-hundred lies.<sup>144</sup>

The devils amongst Jinn and man make their way to the custodians of the graves, and others, saying to them, 'This *wali* did this and did that,' encouraging people to them and warning people against them. You will see the masses of people, kings, and leaders advancing this belief, appointing workers to receive these

<sup>143</sup> *al-Isrā'* (17): 64

<sup>144</sup> Bukhārī [#5762] and Muslim [#2228]

vows. They could even appoint people who are regarded highly: scholars, judges, Muftis, and Şūfī shaykhs, to such positions. In such a way the plot of Iblīs finds fruition and his eye is soothed at the sight of his deception.

If you were to say, 'But this affair has spread far and wide, it is found in all lands, the high and low of them. You will not find a Muslim land except that it contains graves, shrines, and living people in whom people hold these beliefs, whom they exalt, to whom they consecrate vows, to whom they cry out, in whose name they make oaths, around which they circumambulate, lighting candles on them, scattering roses and scents on them, laying garments on them, performing every action of worship they are able to them and directing their exaltation, submission, *kbushū'*, humility, and need to them. Moreover many of these *masjids* have graves in them, or a grave or a shrine close to them which those who pray go to at the times of prayer, doing some or all of what we have mentioned. The mind of the intelligent does not think that what is being done is evil reaching the depths that you have mentioned, and the scholars of Islām who hold a high status in all areas of the world are silent at this practice.'

I say: if you desire justice and fairness, and you leave the following of forefathers, and you know that the truth lies in what is proven by evidence not in what is done by the masses, generation after generation, tribe after tribe, then know that these matters that we repeatedly object to, whose salient features we strive to destroy, arise from the general masses whose Islām is nothing more than blind-following of their forefathers, devoid of evidence, not differentiating between front and back.<sup>145</sup> One of them

<sup>145</sup> 'Front and back' is from *kbā*, the printed editions have, 'peer and inferior.'

is taught to cry out the name of a person they believe in by the people of his city from childhood, he sees them consecrating vows in his name and exalting him. They take him on their journeys to his grave, and smear him with its mud. Therefore he grows up having this practice firmly embedded in his heart and this person holding the greatest position therein.

The young grows up in this manner, the old dies on this belief, and not once do they hear anyone objecting to them. Rather you will see a person who claims knowledge and excellence, in the position of judge, Muftī, teacher, leader, Gnostic, or governor exalting the one they exalt, honouring the one they honour, receiving vows, and eating what is slaughtered at those graves. Hence the ordinary Muslims believes that this is part and parcel of the religion of Islām, rather it is its peak and pinnacle!

It is clear to anyone who has the ability to research and think, who has even an inkling of knowledge of the Book, the Sunnah, and the narrations, that the silence of the scholar at the occurrence of an evil is not a proof that evil is permissible.

We will give you an example: these custom taxes that have been imposed, called *al-Majābī*, known by necessity in this religion to be prohibited, have spread far and wide in the lands to such an extent that people have become accustomed to them and none is found to object to them. The hands of the tax-collectors have even reached the best of lands, Mecca, the Mother of Cities, where they receive these taxes from those who intend to carry out the obligation [of pilgrimage]. Visitors will find every prohibition being committed in the Sanctified Land, yet its residents are the best of men, and the scholars and rulers are silent and unwilling to broach the topic. Is the silence of the scholars, rather

the whole world,<sup>146</sup> proof that this tax is lawful and it is lawful to impose it? Nobody who has the least iota of sense would say this!

I will give you another example: here is the Sanctified House of Allāh which is the best land in this world by consensus of the scholars, in which the misguided and ignorant Circassian kings innovated four places of standing [to lead the prayers from] thereby splitting the worship of the bondsmen. Only Allāh, Mighty and Magnificent, knows the corruption and wrong that has arisen as a result in that they have made the Muslims as if they were people of different religions! An innovation that has brought joy to the eye of Accursed Iblīs and made the Muslims a laughing stock of every devil. Yet the people are silent. Scholars, *abdāl*, and *aqṭāb*<sup>147</sup> have gone there, everyone who has two eyes has seen it and everyone who has two ears has heard of it; is their

<sup>146</sup> 'the scholars, rather the whole world' is from *khā*.

<sup>147</sup> (Abbād) The author, by the term *abdāl*, means those scholars through whom Allāh manifests and aids the religion. Whoever amongst them dies, Allāh replaces him with another. By the term, *aqṭāb*, the author means those scholars who are referred to as Qutb al-Dīn.

Ṣana'anī, *al-Insāf fi Haqiqah al-Awliyā'*, pg. 15, after quoting the definitions of the terms *awṭād*, *nujabā'*, *nuqaba'*, and *aqṭāb* as given by the Ṣūfis, states, 'We have only quoted these definitions so that the one who comes across them, and still possesses some knowledge of his religion and faith in Allāh, His Messengers and what His Messengers came with, will know that all of them are divorced from that which the Messengers came with and was revealed in the Books of Allāh, Exalted is He. He will know that these are stances from amongst the stances held by those who deny Allāh and His Messengers just as he will know that they are the words of the worshippers of bondsmen and that they revolve around the same principles adhered to by those who believe in the divinity of stars.'

silence a proof that this is permissible?<sup>148</sup> Anyone who has the least acquaintance with the sciences [of Islām] would not say so!

The same applies to these things done by the grave-worshippers.

If you were to say, 'But this implies that the whole nation has agreed upon misguidance due to their silence over this display of sheer ignorance!'

I say: the reality of consensus (*ijmā'*) is that it is the agreement of the *Mujtahids*<sup>149</sup> of the nation of Muḥammad (ﷺ) over an issue that occurred after his time. The Legal Jurists of the Four Schools of Thought state that *ijtihād* is impossible after the period of the Four Imāms.<sup>150</sup> Now even though their statement is false, even though none would say this save one who is ignorant of the realities [of this religion], according to their own opinion the premise of this question is false since there can be no consensus after the Four Imāms, and this innovation and tribulation dealing with graves did not exist at their time.

<sup>148</sup> (Anṣārī) The implication here is that no one objected and this is not true for amongst the scholars who objected was the great scholar, Quṭb al-Dīn al-Ḥanafī in his work *al-I'lām bi A'lām Baytillāhī'l-Ḥarām*, who in turn mentions the objection of many scholars.

<sup>149</sup> *Mujtahid* a jurist who undertakes *ijtihād* - a technical term which refers to the efforts expended by a jurist in order to deduce a ruling that is not self-evident from the source texts of the Book and Sunnah.

<sup>150</sup> (Anṣārī) this is the opinion of some, not all, of the later followers of the Four Madhhab. Suyūṭī thought this view to be ignorance and refuted it in his work, *al-Radd 'alā man Akhlada ilā'l-'Arḍ wa Jabila anna'l-'Ijtihād fī Kullī 'Asrin Farḍ*, in which he supported his view by quoting the views of the followers of the Four Madhhab.

In our view, the actual occurrence of a consensus is impossible. This is because the nation of Muḥammad (ﷺ) has spread to all corners of the world, the Muslim researching scholars cannot be counted and no one person can claim knowledge of all their affairs and opinions. Therefore whoever, after the spread of Islām in this way and the presence of many Muslims scholars, claims consensus, the claim is false. This is what the Researching Imāms have stated.<sup>151</sup>

Moreover if one were to assume, for the sake of argument, that they knew of the evil and they did not object to it, rather they remained silent, their silence would still not prove its permissibility. This is because it is known from the foundations of this religion that objection has three levels: 1) Objection with the hand by changing the evil and removing it. 2) Objection with the tongue when one is unable to change the evil with the hand. 3) Objection in the heart when one is unable to change the evil with the hand or the tongue. Now if one of these levels is not possible, the next one is.

For example, a scholar passes by one of these tax-collectors while collecting taxes from the oppressed. This single scholar is not able to change the state of affairs with his hand or with his tongue because these sinners would make a laughing stock of him. Therefore the conditions for the first two levels of objection are not met and thus there remains objection of the heart which is the weakest level of *imān*. It is obligatory upon the one who sees the silence of this scholar in the face of what that ty-

<sup>151</sup> ('Abbād) if the author means, by these words, to negate consensus altogether then his words are problematic, especially since he himself quotes the consensus of the scholars in numerous places in his work *Subulū'l-Salām* without objecting to it.

rant is taking to believe that the scholar was unable to object with hand or mouth and instead objected with his heart.

The Muslim's having a good opinion of the religious is obligatory, and finding excuses for them as much as possible is the necessary course.

Those who enter the Sanctified House and witness those devilish constructions that have divided the ranks<sup>152</sup> of the religion and split the prayer of the Muslims are like the one who passed by that tax collector, they are excused because they objected in their hearts. So too for those who pass by the grave-worshippers.

In this light one can understand the weakness in adducing as proof for consensus,<sup>153</sup> as done by the Imāms, that something happened and none objected, therefore there must be a consensus.<sup>154</sup> The reason is that their saying, 'none objected' is to make claims about the unseen! The hearts of many could have objected because they were unable to object with hand or tongue. You yourself will know the many affairs that have occurred which you could not object to with hand or tongue and had to suffice with heart. At your silence the ignoramus would say, 'So-and-so did not object!' either in reprimand or in order to adduce your approval. The one-who-knows does not adduce proof in silence.

Likewise, in this light one can understand the weakness of their

<sup>152</sup> 'ranks' is from *khā*, the printed edition has 'words'

<sup>153</sup> 'consensus' is from *khā*.

<sup>154</sup> (Rājiḥ) i.e. what is referred to as *ijmā' sukūti*, there is a difference of opinion concerning the validity of such an *ijmā'* and its use as proof. Some scholars said that it was valid and others said it was not, the author is in the second group.

adducing proof with, 'So-and-so did this and everyone else remained silent, therefore there is a consensus.' This is weak from two angles: 1) The claim that the silence of the others is an endorsement of the action of so-and-so, we have already explained that silence does not prove endorsement. 2) Their saying, 'therefore there is a consensus'; consensus is the agreement of the *Mujtahids*<sup>155</sup> of the nation of Muḥammad (ﷺ). The one who is silent cannot be said to be agreeing or opposing until he articulates this upon his tongue.

One of the leaders, when those present with him lauded one of his workers, asked a person who remained silent, 'Why do you not speak?' He replied, 'If I spoke I would have opposed them.'

Not every silence is acceptance. These evils have been spread by those who have power and armies at their command. The blood and property of the bondsmen is at his disposal: a word spoken on his tongue or written by his pen; and their honour is at the disposal of his whim. How then can one person prevent what he wishes?

These shrines and mausoleums which have become the greatest avenues leading to *shirk* and deviation, and the greatest means for destroying Islām and renderings its magnificent construct to ruin, the majority, rather all, who are in control of them are kings and leaders. The residents of the graves are either their relatives or those they had a good opinion of such as a noble, or a scholar, or a *Ṣūfī*, or a poor person, or a senior dignitary. People who knew him visit him as one would normally visit the deceased, not seeking *tawassul* through him or crying out his name, rather they sup-

<sup>155</sup> 'Mujtahid' is from *kbā*



plicate for him and ask for his forgiveness. Then as time passes, those who knew him, or most of them, die, then come people who see a grave covered by a building, lit by candles, laid out with resplendent carpet, draped with curtain, laid on it are flowers and roses, and they come to believe that all of this is to bring about some benefit or repress some harm. Then come the custodians disseminating their lies: the deceased performed such-and-such a feat, he brought down this harm to so-and-so, this benefit to so-and-so, continuing to do so until they have implanted every falsehood in his heart!<sup>156</sup> It is for this reason that the curse of one who lights candles on graves, writes on them, and builds over them is established in the Prophetic aḥādīth and these in turn are many and well known.<sup>157</sup>

<sup>156</sup> Shawkānī, *Sharḥ al-Sudūr*, said, 'When the eye of the ignoramus falls upon one of these graves upon which is built a shrine and enters it, when he sees it draped in resplendent curtain, illuminated with sparkling lights, surrounded with censers, there is no doubt that his heart will be filled with exaltation of that grave, his mind will be hard-put to contemplate the station of the deceased, and such awe and veneration will enter him as will breed satanic beliefs in his heart. These beliefs are the greatest ploys of Shaiṭān and the most peremptory means of misguiding the bondsmen; they will gradually force a person out of Islām to the point that he starts asking the deceased for things that only Allāh, Transcendent is He, can grant; and as such he becomes from the rank and file of the polytheists.'

<sup>157</sup> ('Abbād) the prohibition for building on graves is established in Muslim [#970]. The prohibition for writing on graves is recorded by Abū Dāwūd [#3226], Tirmidhī [#1052], Nasā'ī [#2027], ibn Mājah [#1563] and Ḥākim [1/370] on the authority of Jābir. It was ruled ṣaḥīḥ by Ḥākim, Dhahabī, and Albānī. Refer to *Abkām al-Janā'iz*, pg. 204. There is no curse mentioned for building on graves or writing on them, with regards lighting candles on them a curse is mentioned in a ḥadīth recorded by Abū Dāwūd [#3236] on the authority of ibn 'Abbās with a ḍa'if isnād. The prohibition of this act is proven, however, by the ḥadīth recorded by Bukhārī and Muslim, "Whoever introduces into this affair of ours that which is not part of it, it is rejected," and by his (ﷺ) saying as recorded by Muslim, "Every innovation is misguidance."

These actions are prohibited in and of themselves and because they lead to great evil.

If you were to say, 'But the grave of the Messenger of Allāh (ﷺ) has a great shrine built around it on which much money has been spent!'

I say: this is profound ignorance! This shrine was not built at his (ﷺ) behest, nor at the behest of his Companions, or those who followed them, or those who followed them; nor was it built at the behest of the scholars and Imāms of this religion, rather it was built in the year 678H by one of the latter day kings of Egypt, Qalāwūn al-Ṣāliḥī, famously known as al-Malik al-Manṣūr. This was mentioned in *Ṭaḥqīq al-Nuṣrah bi Talkhiṣ Ma'ālim Dār al-Hijrah*.<sup>158</sup> Hence this affair is one of kings and leaders, where the latter followed the former, it is not an affair that can be adduced as evidence.

This is the last of what we wished to write of this affair that has spread far and wide, in which lusts and desires have been followed, and about which the scholars have not objected as was obligatory upon them to. Instead we found them leaning in the direction leaned by the general masses such that evil became seen as something good and good became seen as something evil, and we saw not any of the dignified people prohibiting or warning away from it!<sup>159</sup>

<sup>158</sup> (Anṣārī) by 'Allāmah Zayn al-Dīn Abū'l-Fakhr al-Marāghī (d. 816), a detailed biography of him can be found in *al-Daw' al-Lāmi'* of the precise scholar and historian, Sakhāwī.

<sup>159</sup> (Abbād) perhaps he means by this negation those who were living in the lands of Yemen. Many scholars over the passage of time have objected to these

If you were to say, 'It is possible that some meet a group of them, they perform miraculous feats and are called *Majādhīb* (the intoxicated).'<sup>160</sup> What is the ruling of these feats they perform for they are things that attract hearts into believing in them?

I say: As regards those who are pretentiously called *Majādhīb*, constantly mentioning the Magnificent Name (Allāh) on their tongues, and distorting it from its correct Arabic pronunciation, such people are from the troops of Accursed Iblīs. They are the worst donkeys to be found amongst men, they are people who have been deceived by the alluring deceptions and machinations of the devils. Mentioning the Magnificent Name alone, without mention of any predicate (*ḵabār*), such that they repeat, 'Allāh, Allāh...', is neither speech nor *Tawhīd*, rather it is playing games with this noble word by firstly removing it from its correct pronunciation and secondly removing it of any meaning. If a great and righteous person was called Zayd, and a group of people started saying, 'Zayd, Zayd...', he would think that mockery, derision, and ridicule, especially if they distorted his name while saying it!

Furthermore look to the Book and Sunnah, does one find the Magnificent Name mentioned on its own and repeated over and

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= practices in their works, one of whom was ibn Kathīr who, in his *al-Bidāyah wa'l-Nihāyah* in the events that happened in the year 208H, writes, 'The basis of idol worship lies in going to extremes with respect to graves and those in them and the Prophet (ﷺ) ordered the levelling of graves. Going to extremes with regards to men is prohibited.'

<sup>160</sup> Jurjānī, *al-Ta'rifāt*, said, '*Majdhūb*: a person whom the Truth has selected for Himself, selected him to come into the solace of His presence, and appraised him of the nobility of His Holiness. Such a person has succeeded through attaining all the stations and levels without having to strive or labour for them.'

over again? Or does one find that the Book and Sunnah require us to perform *dhikr*, *Tawhīd*, *taṣbīḥ*,<sup>161</sup> and *tahlīl*?<sup>162</sup> Here are the *adhbār* of the Messenger of Allāh (ﷺ), his supplications, the supplications of his family and Companions, all of them devoid of this braying, grunting and groaning which has become the habit of these people far removed from the guidance of the Messenger of Allāh (ﷺ).

Moreover they could well mention the names of the dead alongside the noble Magnificent Name such as ibn 'Ulwān, Aḥmad ibn al-Ḥusayn, 'Abdu'l-Qādir, and al-'Īdrūs. Indeed affairs could reach such a state that they run to the residents of the grave such as 'Alī Rūmān and 'Alī al-Aḥmad, at the fear of oppression and injustice. Allāh, Transcendent is He, has safeguarded the Messenger of Allāh (ﷺ) and the elite of the Companions from having their names mentioned on the tongues of these misguided ignoramuses.<sup>163</sup> Therefore these people have combined ignorance with *shirk* and *kufr*.

If you were to say, 'These people who mention the Magnificent Name in this way could well perform feats that could be thought of as miracles. They pierce themselves with iron rods, they carry snakes and scorpions, they swallow fire, they place their hands in it, and walk through it.'

I say: these are all devilish feats and you have been deceived

<sup>161</sup> Saying: *Subḥān Allāh*, Transcendent is Allāh!

<sup>162</sup> Saying: *Lā ilāha illa Allāh*

<sup>163</sup> Such that they say, for example, 'Muḥammad, Muḥammad...', 'Alī, 'Alī...', or 'Allāh Muḥammad Allāh Muḥammad...' etc.

into thinking that they are miracles performed by the dead or righteous deeds of the living. When this misguided person cries out their names and makes them equals and partners with Allāh, Exalted is He, in creation and command, [and then performs these feats], you think these dead to be the *Awliyā'* of Allāh.

Would a *walī* of Allāh accept being made a partner or equal with Allāh by these *Majādhīb* or 'Traversers of the Path'? If you think yes, you have come with a truly evil saying, you have thought these dead people to be polytheists, and you have ejected them from the fold of Islām, and far removed from that are they! You have thought them to be pleased with the fact that you have made them equals with Allāh and you have thought that what these misguided, *Majādhīb*, polytheists do are miracles: these people who follow every falsehood, who are submerged in every base act, who do not prostrate for the sake of Allāh, and do not perform the *dhikr* of Allāh Alone.

If you think this, you have affirmed miracles for polytheists, disbelievers, and *Majādhīb* thereby destroying the principles of Islām, this clear religion, and its mighty Sharī'ah.

When you come to know the futility of these affairs you will come to know that these are devilish feats, deeds arising from the worship of false gods, and actions of Iblīs. The devils perform them for their brothers amongst these misguided people, all in order to aid each other in misguiding the bondsmen.

It is well established in the aḥādīth that the devils and jinn take the form of snakes and serpents,<sup>164</sup> there is no doubt that this

<sup>164</sup> ('Abbād) as in Muslim [#2236]

actually occurs. So they are the serpents that people see in the hands of these *Majādhīb*, or, alternatively, it could be magic that has been performed, and magic is of various types. Learning magic is not difficult, indeed the greatest form of magic comes about by disbelieving in Allāh and degrading what Allāh has exalted such as placing the *muṣḥaf* in the toilet or the likes.

Let not one who sees amazing feats at the hands of these *Majādhīb* be deceived. Magic has a great effect on actions, the same applies to those who transform one form to another through magic and other means. The magicians of Pharaoh filled the valley with snakes and serpents until Mūsā (*‘alayhis-salām*) himself felt fear within himself and Allāh depicted it as ‘great magic.’ Magic can be used to perform even greater feats; ibn Baṭūṭah and others mention that he saw some people in India having a huge fire kindled for them, and, wearing only thin garments, walked into the fire and came out still wearing those clothes as if the fire had not touched them at all! He also mentioned that he saw a person in the presence of one of the Indian kings bringing two children. He amputated those children, limb by limb, and threw the limbs in different directions. Then he cried out and wept and those present saw each of these limbs moving back together until both children were whole and living again! He mentioned all this in his ‘*Travels*’. His travels were extensive and his work detailing them has been summarised, I read it while in Mecca in the year 1136H and it was dictated to us by the great scholar, the *Mufti* of the Hānāfis in Madīnah, Sayyid Muḥammad ibn As‘ad, may Allāh have mercy upon him.

Abū’l-Faraj al-Aṣbahānī, *al-Aghānī*, mentions with his chain of narration that a magician, while in the presence of al-Walīd ibn ‘Uqbah, would enter the inside of a cow and come out again.

Jundub saw him, went to his house and collected his sword, then, when the magician had entered the cow, he said, "*Do you succumb to magic with your eyes wide open?*"<sup>165</sup> He then struck the middle of the cow, cutting it and the magician in half. Those present became greatly alarmed and al-Walid had him imprisoned and informed 'Uthmān of what had happened. Governing the prison was a Christian, and when he saw Jundub praying by night and fasting by day he said, 'By Allāh, these are such a people that the worst of them are truly veracious!' He then appointed a person to look after the prison and himself travelled to Kūfa and, upon entering, asked after the best of its people. He was directed to al-Ash'ath ibn Qays and he went to him and asked to be put up as a guest. He saw Abū Muḥammad - i.e. al-Ash'ath - sleeping by night and calling him to share breakfast with him in the morning. He left him and again asked after the best person in Kūfah and he was directed to Jarīr ibn 'Abdullāh and again he found him sleeping by night and calling him to share his breakfast with him. He then faced the Qiblah and said, 'My Lord is the Lord of Jundub and my religion is the religion of Jundub,' and he accepted Islām.

This story was also recorded, with variations, by Bayhaqī in *al-Sunan al-Kubrā*. He mentions with his chain of narration to Abū al-Aswad that 'al-Walid ibn 'Uqbah was in Iraq and a magician would perform in his court, he would behead a person and then cry out his name and the man would stand shrieking and his head would be returned to him. The people would say, "Transcendent is Allāh! This man grants life to the dead!" A righteous man from the Muhājirūn saw him, the next day he gathered his sword and came before the magician who was performing as usual and, drawing his sword, cut his head off and said, "If he is true, let him

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<sup>165</sup> *al-Anbiya'* (21): 3

bring himself back to life!" al-Walīd ordered the governor of the prison, Dīnār, to imprison him and he was imprisoned.<sup>166</sup>

Stranger than this is the lengthy story narrated by Bayhaqī with his chain of narration in which it is mentioned that 'a woman learnt magic from the two Angels at Babylon, Hārūt and Mārūt. She took some grains of wheat and said, after having thrown them on the ground, "Sprout!" and they did. Then she said, "Ripen!" and they did. Then she said, "Dry!" and they did. Then she said, "Be flour!" and they became flour. Then she said, "Be bread!" and they became bread. Whatever she wanted them to be, they became.'<sup>167</sup>

Devilish feats are many and cannot be enumerated and sufficient example is that which will be performed by the Dajjāl. The standard of measure is the extent to which the Book and the Sunnah is followed or opposed.<sup>168</sup>

<sup>166</sup> (Anṣārī) the wording of Bayhaqī, vol. 8, pg. 136 has, 'So al-Walīd ordered Dīnār, the warden of the prison to imprison him. Dīnār was a righteous person and he was astonished at the man he had imprisoned and asked him, "Are you able to run away?" He replied, "Yes." He said, "So leave now! May Allāh never ask me about you!"'

<sup>167</sup> (Anṣārī) *Sunan al-Kubrā, Bāb Qubūl Tawbatī'l-Sāḥir wa Ḥaqq Damihī*.

<sup>168</sup> Abū Sulaymān al-Dārānī said, 'A word of wisdom occurs in my heart as it does to the nation [of the righteous] but I do not accept it until I first compare it to the Two Witnesses - the Book and the *Sunnah*.' (al-Dhahabī, *Sīyar*, vol. 10, pg. 189) Abū'l-Qāsim al-Junayd said, 'This knowledge of ours is restricted and governed by the Book and the *Sunnah*. Therefore anyone who has not read the Qur'ān or written the *Sunnah* is not qualified to speak about our knowledge.' (Abū Nu'aym, *al-Hilyah*, vol. 10, pg. 255) Abū 'Uthmān al-Naysābūrī said, 'Whosoever orders his self to the *Sunnah* in both speech and action shall speak



Here ends this treatise and all praise and thanks are due to Allāh in the beginning and in the end, outwardly and inwardly.<sup>169</sup>

Abundant peace and blessings be upon  
Muḥammad, his family, and his Companion,  
each time those heedful mention his name and  
those neglectful fail to do so.

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with Wisdom, but whosoever orders his self to carnal desires in both speech and action shall speak with innovation. This is because Allāh, Exalted is He, says in His Eternal Words, “*if you obey him then you will be rightly guided.*” [*al-Nūr* (24): 54] (Abū Nu‘aym, vol. 10, pg. 244) Abū ‘Amr ibn Nujaid said, ‘Every *wajd* (spiritual experience) that is not born testimony to by the Book and *Sunnah* is false.’ (al-Sulamī, *Tabaqāt al-Sūfiyyah*, pg. 455)

Ibn Taymiyyah, *al-Furqān* said, ‘We find that many of these people merely depend upon the fact that a particular individual was able to unveil certain realities or perform some miraculous feats to prove that he is a *walī* of Allāh. Examples of such feats would be his pointing at a person who subsequently dies, or his flying through the air to Mecca or any other city, or his walking on water, or filling a pot from nothing, or his vanishing in front of people, or some people seeking relief and succour with him while he was absent or dead and they see him coming to them and fulfilling their need, or his telling people the whereabouts of their stolen property, or his telling them of the condition of one who is absent or sick, or other similar matters. None of these matters prove that the one doing them is a *walī* of Allāh, rather the *Awliyā’* of Allāh are agreed that if a person were to fly through the air or walk on water, none should be deceived by him until his following of the Messenger of Allāh (ﷺ) and his conforming to his order and prohibition are confirmed.’

<sup>169</sup> ‘outwardly and inwardly’ is from *khā*.